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A

CRITICAL AND PRACTICAL

ELUCIDATION

OF THE

BOOK OF COMMON PRAYER.

A

CRITICAL AND PRACTICAL

ELUCIDATION

OF THE

BOOK OF COMMON PRAYER,

AND ADMINISTRATION OF THE

SACRAMENTS,

111127

AND OTHER

RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF

The United Church of England and Ireland.

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By JOHN SHEPHERD, M.A.
MINISTER OF PATTISWICK, ESSEX.

VOLUME THE SECOND.

For the CHURCH OF ENGLAND I am perſuaded that the conſtant Doctrine of it is ſo pure and orthodox, that whoſoever believes it, and lives according to it, UNDOUBTEDLY he ſhall be ſaved; and that there is *no Error* in it, which may warrant any man to diſturb the peace, or renounce the Communion of it.

CHILLINGWORTH.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, ST. PAUL'S CHURCH-YARD;
BY BYE AND LAW, ST JOHN'S SQUARE, CLERKENWELL

ROYAL ASIATIC SOCIETY BOMBAY BRANCH

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TO

WILLIAM GARROW, ESQUIRE,

ONE OF HIS MAJESTY'S COUNCIL

LEARNED IN THE LAW,

AN ENCOURAGER OF THIS WORK,

AND

A FRIEND TO ITS AUTHOR,

THE

SECOND VOLUME

OF

A CRITICAL AND PRACTICAL ELUCIDATION

OF THE

BOOK OF COMMON PRAYER, &c.

IS

MOST RESPECTFULLY INSCRIBED.

ADVERTISEMENT.

WHEN the former Volume of the preſent Work was publiſhed, I gave the Purchaſers reaſon to expect that a Second would finiſh the *Elucidation*. But I ſoon found that the materials, which I had collected, greatly exceeded my calculation: and though I have on ſeveral points ſuppreſſed ſuch information, as many Readers might have thought curious or uſeful, it will yet be ſeen that ſome of the occaſional ſervices, and even the Litany itſelf, ſtill remain to be conſidered. I truſt, however, that the public will find no reaſon to accuſe me of having unneceſſarily ſwelled my Book by the inſertion of either facts or obſervations, which are trifling and ſuperfluous; and conſequently, that my propoſal to add a Third Volume, in order to complete my plan, will be received without offence. This third and laſt Volume, I can venture to promiſe, will appear in the ſpring of 1803, or perhaps at an earlier period.

The authorities that I have conſulted, and the aſſiſtance which I have received, in the courſe of my work, have been already ſtated in the *Introduction*; and to that ſtatement I ſhould have had nothing to add, but that the very liberal conduct

conduct of *the Dean and Chapter of St. Paul's*, and particularly of the *Biſhops* of LINCOLN and CHESTER, demands from me a new and public acknowledgement. I was indeed hardly more benefited by the information which I derived from the uſe of their library, than gratified by the handſome manner in which I was accommodated with the books that I required from that valuable collection.

I cannot ſend the Second Volume of the *Elucidation* to the preſs without expreſſing my gratitude to the public, for the liberal patronage which they have already beſtowed upon the Firſt; and at the ſame time aſſuring them, that no pains have been ſpared on my part, to give to the preſent Volume an equal claim to their favour.

A

CRITICAL AND PRACTICAL

ELUCIDATION,

&c.

THE

ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

IN the Elucidation of this office, the moſt convenient method ſeems to be to conſider its ſeveral parts in the ſame order, in which they are arranged by our Book of Adminiſtration of the Sacraments; and I ſhould therefore proceed immediately to the Collects, Epiſtles, and Goſpels uſed throughout the year, were it not in the firſt place proper to give ſome account of the Holidays or Feſtivals obſerved by the Church of England; for appropriate Collects, Epiſtles and Goſpels are ſelected for all theſe

days, and on them the Communion is more eſpecially appointed to be adminiſtered.

ON HOLIDAYS.

THE Holidays obſerved by our Church are either weekly or annual. Of the firſt ſort are all the Sundays in the year. To the ſecond claſs belong the Nativity of our Lord, Good-friday, the day of the Aſcenſion, and all thoſe uſually denominated Saints-days.

OF THE WEEKLY FESTIVAL, SUNDAY, OR THE LORD'S-DAY.

THE hallowing, or ſanctifying of every ſeventh day, by appropriating it to the more immediate ſervice of God, and the offices of Religion, is a practice common to both Jews and Chriſtians; with this difference however, among others, that the Chriſtians, in the ſyſtem of their eccleſiaſtical polity, transferred the repoſe and worſhip of the Sabbath or ſeventh day to Sunday, or the firſt day of the week, in commemoration of the reſurrection of the Saviour of the world.

Of the practice of holding religious aſſemblies on the firſt day of the week, or Sunday, in contradiſtinction to Saturday, or the Jewiſh Sabbath, frequent mention is made in the New Teſtament. About twenty-five years after our Lord's reſurrection,

tion, and while all the Apoſtles, but James the greater, might yet be living, St. Paul preached to the diſciples at Troas "upon the firſt day of the "week, when they came together to break "bread*." To the Corinthians the ſame Apoſtle writes, "Concerning the collection for the ſaints, "as I have given orders to the churches of Gala-"tia, even ſo do ye. Upon the firſt day of the "week let every one lay by him in ſtore as God "hath proſpered him, that there be no gatherings "when I come†."

The name of Lord's day likewiſe is nearly as ancient as the Church itſelf. That it had commonly obtained among Chriſtians towards the cloſe of the firſt century is evident, from St. John's manner of employing it in the book of Revelation. It is however probable, that this title was not generally given to the day, long before the revelation was written; for had the Lord's day been its uſual appellation, when Paul preached at Troas, or when he wrote his Epiſtle to the Corinthians, it is not likely that both Luke and the Apoſtle ſhould have omitted to mention it by its proper name, the name given to it κατ' ἐξοχην; and deſcribed it only as the firſt day of the week.

Though we have no evidence from Scripture that the obſervance of the Lord's day, as a ſeaſon appropriated to religious ſolemnities, proceeded from any expreſs command of our Saviour; yet it is to

* Acts xx. 7. † 1 Cor. xvi. 1, 2.

us a law of Chriſtianity, having been inſtituted, if not by our Saviour himſelf, at leaſt by his Apoſtles, and ſince confirmed by the conſtant practice of the Church.

When the early fathers addreſſed the Gentiles, they ſcrupled not to call the Lord's day, Sunday, that being the name by which it was commonly diſtinguiſhed among the Greeks and Romans. This is done among others, by JUSTIN MARTYR, and TERTULLIAN, in their reſpective apologies, though it is obſervable that the latter, when he writes to Chriſtians, commonly uſes the name of the Lord's day, and eſpecially when he would diſtinguiſh it from the Jewiſh Sabbath.

The religious obſervance of the Lord's day has been uniformly recogniſed by Chriſtians of every age and ſect *. Yet for the three firſt centuries it appears, that as ſoon as the celebration of the public worſhip was finiſhed, the congregation uſually returned to their ordinary occupations. But this might be in the firſt Chriſtians an act of neceſſity rather than of choice, for till their Religion had obtained ſome countenance from the civil power, its profeſſors were obliged to comply with the exiſting laws of the empire. CONSTANTINE, the firſt emperor that publicly profeſſed Chriſtianity, was likewiſe the firſt that made civil regulations reſpecting the keeping of Sunday. By an imperial edict he commanded his Pagan as well as Chriſtian

* ORIGEN, with his maſter CLEMENT, and a few others, diſliked the obſervation of all ſet days.

ſubjects,

ſubjects, all who lived under the Roman empire, to reſt on the weekly return of the day dedicated to the Saviour. The ſoldiers of his army were ſome of them Heathens and ſome Chriſtians. The Chriſtians he directed to frequent the public ſervice of the Church, and exempted them from every other employment during the whole of the day. The Heathens he ordered to aſſemble in the open fields, and at a ſignal given, to lift up their hands and eyes towards heaven, and to make their ſupplications to the Almighty, in a form of prayer, compoſed by himſelf.

Till this time the magiſtrates, the judges, and other officers of ſtate, had, on the Lord's day, and even in the time of divine ſervice, been obliged to attend to the duties of their reſpective ſtations. That they might have an opportunity of frequenting public worſhip, and not be the means of detaining others from it, the Emperor ordained, that on "this day all legal proceedings ſhould be ſuſ-"pended, that artificers and labourers ſhould lay "aſide their own buſineſs to attend to that of the "Lord." To perform acts of charity or of neceſſity was allowed by the imperial edicts. Thus in cities the judges might take cognizance of a civil cauſe, relating to the manumiſſion of ſlaves, and in the country agriculture was occaſionally permitted*.

* Rure tamen poſiti liberè, licenterque agriculturæ inſerviant, quoniam frequenter evenit, ut non aptius alio die, frumenta ſulcis, vineæ ſcrobibus mandentur.

About the end of the reign of CONSTANCE, the ſon and ſucceſſor of CONSTANTINE, the Council of *Laodicea* renewed the order for reſting from labour on Sunday, in all caſes whatever, excepting only thoſe of very urgent or abſolute neceſſity: and about an hundred years after, the Emperor LEO prohibited, under ſevere penalties, all public ſhews and amuſements on this day. From this time Sunday was every where more ſtrictly employed in the duties of public worſhip, and the due obſervance of it was one of the firſt laws, which the Church impoſed upon the converts from Paganiſm to Chriſtianity.

THEODORE, who in the ſeventh century was deputed from *Rome* to be Archbiſhop of *Canterbury*, made many new regulations in the Church of England; and wiſhed to introduce ſuch an obſervation of Sunday, as was practiſed by the Greeks among whom he had long reſided. He tells us, that "on this day they never put to ſea, rode on "horſeback, or baked bread; that none travelled "in a carriage, but thoſe who wiſhed to attend the "ſervice of the Church and were unable to walk." The regulations of THEODORE, concerning the obſervance of Sunday, were ſanctioned by ſeveral ſubſequent Councils: and it is admitted, that the Lord's day has been kept with greater ſolemnity in England than in any other part of the Catholic Church: "The uſage of ſanctifying Sunday" (ſays an able French writer, who was evidently no friend to our Reformation) "was ſo ſtrongly engraven in

"the

" the hearts of Engliſhmen, that even hereſy and " ſchiſm could not efface it*.

ON THE

ANNUAL FESTIVALS, OR HOLIDAYS.

BESIDES the weekly feſtival of the Lord's day, the ancient Chriſtians celebrated annual feſtivals in honour of our Saviour, ſuch as the Nativity and Epiphany, Eaſter, Aſcenſion, and Pentecoſt. The antiquity of theſe holidays, the reaſon of their inſtitution, and the manner in which they were ſolemnized, will be ſhewn more particularly when each is ſeparately conſidered. At preſent it will be ſufficient to remark, that theſe days were ſolemnly obſerved throughout the whole Chriſtian Church.

Other annual feſtivals were likewiſe inſtituted at an early æra, in commemoration of the Apoſtles, and of Martyrs, by whoſe exertions or ſufferings Chriſtianity had been propagated and maintained. At what preciſe period theſe feſtivals began to be obſerved cannot, I apprehend, be aſcertained: but it is certain that they were ſolemnized in the ſecond century. " The memories of the Martyrs, and the " annual obſervance of the days on which they " ſuffered martyrdom," are frequently mentioned by CYPRIAN and TERTULLIAN: and before either of them the circular letter of the Church of

* Baillet Hiſtoire des Fêtes mobiles.

Smyrna, on the martyrdom of POLYCARP their Biſhop, who died in 168, had informed their fellow Chriſtians, that "after the body was burned, they "collected and decently interred his bones," which, they obſerve, were "to them more valuable than "gold and diamonds. At the place of interment," they add, "we mean as ſoon as God will permit, "with joy and triumph to aſſemble, in order to "ſolemnize his birth-day*, not only in honour "of the memory of the Martyrs departed, but as "an example and encouragement to thoſe that are "to come."

At their firſt inſtitution, the feſtivals of Martyrs were not, like the annual feſtivals of our Lord, univerſally obſerved by the whole body of the Catholic Church. They were uſually celebrated only in thoſe particular churches where the Martyrs had lived or ſuffered; where they had been beſt known, and their memory was held in the higheſt veneration. Thus the birth-day of POLYCARP was obſerved at *Smyrna*, and that of St. CYPRIAN at *Carthage*, of which places they had reſpectively been the Biſhops: and it is probable

* The feſtivals of Martyrs were, in the language of the Church of that age, their birth-days; on which they were born to a new life, the life of immortality and glory. "When you hear "of the birth-day of a Saint, think not," ſays CHRYSOLOGUS, "that it means the day on which he was born on earth in the "fleſh; but the day on which he was born from earth to heaven, "from labour to reſt, from torment to delight, from miſery to "happineſs."

that the feſtivals of St. Paul and St. Peter *, who are reported to have both ſuffered martyrdom at Rome, were obſerved at firſt only by that church, or at moſt only by the churches to which they had written or preached. Theſe feſtivals are ſtyled by JEROM, ſeaſons appointed in honour of the Martyrs, according to the different uſages of different countries †. Yet the feſtivals of ſuch Martyrs, as were more eminent, and eſpecially of the Apoſtles and Evangeliſts, were in a ſhort time univerſally appointed to be obſerved, nearly in the ſame manner as they are by the Church of England at this day.

CYPRIAN, during his exile, exhorts his clergy carefully to note the particular days on which the Martyrs ſuffered, that the anniverſary of their feſtival might be commemorated at the proper ſeaſon. In theſe commemorations it was cuſtomary to recite authentic documents of the acts and ſufferings of the Martyrs: and the Council of *Carthage*, which prohibits the reading of any book in the church, except canonical Scripture, permits the ſufferings of the Martyrs to be read on the anniverſaries of their feſtivals. The reading of ſuch narrations in the *Latin* and *African* Churches is often mentioned by the Weſtern Fathers. Of the *Legenda*, Legends, or Narratives to be read, honourable mention is

* Whether Peter was ever at Rome has been, and perhaps juſtly, doubted.

† Tempora in honore martyrum pro diverſa regionum varietate inſtituta. In Gal. IV.

frequently

frequently made in the earlier ages; but the forgeries of the latter Monks, and the fabulous ſtories of the lives of ſaints admitted into the breviaries, have ſo far diſgraced the term, that a legend now ſignifies a Romiſh, or romantic fiction, a narrative equally unauthentic, and incredible.

To admoniſh others of their duty, and to excite them to an imitation of the fortitude and virtues of the Martyr, whoſe feſtival was commemorated, orations were delivered. At the oblation of the Euchariſt, which was always adminiſtered on theſe occaſions, praiſes and thankſgivings were offered up for the good example of the Martyr in particular, and in general of all "Chriſt's ſervants departed this life:" and ſometimes prayers were made FOR *them*, as well as for the faithful who were ſtill alive.

From the calendars, or records kept in different churches to preſerve the memory of primitive Martyrs, as well as of reputed ſaints and confeſſors of more modern date, general accounts were formed; and the number in the martyrologies at length was found to be ſo immenſe, that churches in general appointed one day for the common commemoration of all ſaints. Each individual church, however, aſſigned eſpecial days for the particular obſervance of the feſtivals of the Apoſtles, of their own indigenous ſaints, and of ſuch of thoſe of other countries, as had obtained ſuperior celebrity.

In this ſtate were found the calendar and offices of the Church of England at the time of our Reformation.

formation. Whatever had been publicly practiſed or taught, in the preceding ages, was then ſcrupulouſly examined; and either preſerved, as it was deemed decent and uſeful, or rejected as unprofitable or offenſive. Our reformers retained as many of the holidays, as they thought conducive to the advancement of Religion and true piety, taking care, however, to correct ſome erroneous notions that had been entertained reſpecting the ſaints, whoſe anniverſaries they ſtill continued to commemorate.

I am perſuaded that the compilers of our Liturgy, and the founders of our Proteſtant Church, originally intended that all the feſtivals ſhould be obſerved in the ſame manner with Sundays: that on each of them men ſhould attend the public worſhip, and reſt, except in caſes of neceſſity, from their ordinary occupations of life. Let the reader judge what were their intentions from the words of the ſtatute *. "Foraſmuch as at all times men be not "ſo mindful to laud and praiſe God, ſo ready to "reſort and hear God's holy word, and to come to "the Holy Communion and other laudable rights, "which are to be obſerved in every Chriſtian con-"gregation, as their bounden duty doth require; "therefore to call men to remembrance of their "duty, and to help their infirmity, it hath been "wholeſomely provided, that there ſhould be ſome "certain times and days appointed, wherein the "Chriſtians ſhould ceaſe from all other kinds of

* 5 and 6 Edw. VI. C. 3.

"labours,

" labours, and ſhould apply themſelves only and " wholly unto the aforeſaid holy works, properly " pertaining unto true Religion; the which times " and days ſpecially appointed for the ſame are " called *holidays, not for the matter or nature* " *either of the time or day, nor for any of the ſaints* " *ſake, whoſe memories are had on thoſe days (for* " *ſo all days and times conſidered are God's crea-* " *tures, and all of like holineſs) but for the nature* " *and condition of thoſe godly and holy works where-* " *with only God is to be honoured, and the congre-* " *gation to be edified, whereunto ſuch times and days* " *are ſanctified and hallowed, that is to ſay, ſepa-* " *rated from all profane uſes, and dedicated and* " *appointed not unto any ſaint or creature, but only* " *unto God and his true worſhip;* neither is it to " be thought, that there is *any certain time or de-* " *finite number of days preſcribed in Holy Scrip-* " *ture, but that the appointment both of the time,* " *and alſo of the number of days, is left by the au-* " *thority of God's word to the liberty of Chriſt's* " *Church, to be determined and aſſigned orderly in* " *every country, by the diſcretion of the rulers and* " *miniſters thereof, as they ſhall judge moſt expe-* " *dient to the true ſetting forth of God's glory, and* " *the edification of their people* *.

* Opinions widely different from what is here delivered have unfortunately followed the too general introduction of *Sabbatarian* doctrines. They, however, have not been ſanctioned by any authority whatever, except that of the individuals who hold them.

" It

" It is therefore enacted, that *all the days here-*
" *after mentioned ſhall be kept and commanded to be*
" *kept holidays, and none other;* that is to ſay, all
" Sundays in the year, the days of the feaſt of the
" Circumciſion of our Lord Jeſus Chriſt, of the
" Epiphany, of the Purification of the Bleſſed Vir-
" gin, of St. Matthie the Apoſtle, of the Annun-
" ciation of the Bleſſed Virgin, of St. Mark the
" Evangeliſt, of St. Philip and Jacob the Apoſtles,
" of the Aſcenſion of our Lord Jeſus Chriſt, of the
" Nativity of St. John the Baptiſt, of St. Peter the
" Apoſtle, of St. James the Apoſtle, of St. Bartho-
" lomew the Apoſtle, of St. Matthew the Apoſtle,
" of St. Michael the Archangel, of St. Luke the
" Evangeliſt, of St. Simon and Jude the Apoſtles,
" of all Saints, of St. Andrew the Apoſtle, of St.
" Thomas the Apoſtle, of the Nativity of our
" Lord, of St. Stephen the Martyr, of St. John
" the Evangeliſt, of the Holy Innocents, Monday
" and Tueſday in Eaſter week, and Monday and
" Tueſday in Whitſun week; and that *none other*
" *day ſhall be kept and commanded to be kept holy,*
" *or to abſtain from lawful bodily labour.*

" Provided, that it ſhall be lawful for every huſ-
" bandman, labourer, fiſherman, and every other
" perſon of what eſtate degree or condition they be,
" upon the holidays aforeſaid, in harveſt, or at any
" other time in the year when neceſſity ſhall re-
" quire, to labour, ride, fiſh, or work any kind of
" work at their free wills and pleaſure."

Though

Though this ſtatute was repealed by MARY, and continued ſo through the long reign of ELIZABETH, probably from the well known diſlike of that princeſs to her Parliament's interfering in eccleſiaſtical affairs, yet at the acceſſion of JAMES it was revived. In the interim were publiſhed the *Queen's injunctions*, and the table of all the feaſts that are to be obſerved in the Church of England throughout the year. Theſe give no peculiar diſtinction to Sundays above the other holidays. By the injunctions, labour on Sundays, in ſome particular caſes, is not only permitted, but it is poſitively enjoined. "All "the Queen's faithful and loving ſubjects ſhall "from henceforth celebrate and keep their holi-"day"* (i. e. each of the appointed feaſts) "accord-"ing to God's will and pleaſure, that is, in hearing "the word of God read and taught, in private and "public prayers, in acknowledging their offences "unto God and amendment of the ſame, in recon-"ciling themſelves charitably to their neighbours, "where diſpleaſure hath been, in oftentimes re-"ceiving the Communion of the very body and "blood of Chriſt, in viſiting of the poor and ſick, "uſing all ſoberneſs and godly converſation: Yet "notwithſtanding, all perſons, vicars and curates "ſhall teach and declare unto their pariſhioners, "that they may with a ſafe and quiet conſcience,

* The *holiday* is, among writers of this age, no uncommon expreſſion, and means each and all of the holidays.

"after

" after their Common Prayer" (then ſaid at an early hour) " in the time of harveſt labor upon " the holy and feſtival days, and ſave that thing " which God hath ſent: and if for any ſcrupulo- " ſity or grudge of conſcience, men ſhould ſuper- " ſtitiouſly abſtain from working upon thoſe days, " that then they ſhould grievouſly offend and diſ- " pleaſe God *."

It is evident that the Queen makes here no diſtinction between Sundays and the other holidays; neither did the repreſentative Body of the Church and State in her firſt Parliament, which enacted, that " all perſons ſhould reſort to their pariſh " church or chapel on every Sunday, and other " days ordained and uſed to be kept as holidays," under pains and penalties which the ſtatute ſpecifies.

Neither do the canons of JAMES make any diſtinction between "the Lord's day, commonly called " Sunday, and the other holidays; they require " both to be kept, according to God's holy will " and pleaſure, and the laws of the Church of " England." The performance of works of piety and charity is preſcribed as the proper way of celebrating the Sunday and the other holidays †.

However, ſtatutes made in reigns ſubſequent to the times, of which I have hitherto been ſpeaking, require a ſtricter obſervance of the Lord's day than

* ELIZABETH's injunctions given to the Clergy and Laity, A.D. 1559. Article 20.

† Canon 13.

of

of moſt of the other holidays. On it, travelling, the executing of civil proceſſes, and the exerciſing of other worldly callings, are expreſsly prohibited; all of which ſeem to be allowed on ſuch other holidays, as are not ſpecified in the ſeveral ſtatutes, to which I now refer. Hence I conclude, that in England the Lord's day is, by the laws of the realm, principally diſtinguiſhed from the other holidays, by being conſtituted both an eccleſiaſtical and civil feſtival; while the reſt are purely eccleſiaſtical, that is, days of more ſolemn religious obſervation, but not entirely days of vacation from ſecular affairs.

OF THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

In EDWARD's firſt book the title was "The In-troits, Collects, Epiſtles, and Goſpels, to be uſed at the Celebration of the Lord's Supper and Holy Communion through the Year, with proper Pſalms or Leſſons for diverſe Feaſts and Days." In this book, wherever proper Pſalms or Leſſons are appointed, thoſe for the morning are placed before the Introit for the day, and the Introit itſelf before the Collect: and thoſe for the evening after the Goſpel. The Leſſons I found, upon examination, to correſpond with thoſe appointed in the

the Calendar: and the only reaſon I can diſcover for inſerting them again in the Communion Office, was to direct the miniſter, when the whole, and when only a part of a chapter was to be read, which was not done by the Calendar. For inſtance, I find in the Calendar, that the firſt leſſon at Mattins for All Saints Day is Sap. III. and the ſecond Heb. XI. 12. without any further direction: but the following is the form in the Communion Office.

PROPER LESSONS AT MATTINS.

The firſt leſſon, *Sap. III.* unto, *Bleſſed is rather the barren.* The ſecond *Heb. XI. XII. Saints by faith ſubdued,* unto, *If ye endure chaſtening.*

For ſome of the holidays, which have proper leſſons at preſent, no proper leſſons were then appointed; and we occaſionally find a proper firſt leſſon only, and the ſecond read in the ordinary courſe: and ſometimes a proper ſecond leſſon only, without any proper firſt leſſon. Wherever there is only one proper leſſon for Mattins, whether it be firſt or ſecond, the ſame rule is obſerved at Evenſong; that is, if for Mattins a proper ſecond leſſon only is appointed, the ſame is done at Evenſong.

The Introit (of which I have ſpoken in the Introduction prefixed to the former Volume*) was an addreſs, followed by either a Pſalm, or a portion of a Pſalm. In the Roman ſervice its uſe

* Pp. 47, 48. Second Ed.

had been perverted. For the more ancient Church had ſo adapted the Pſalm to the Sunday or holiday, that it either contained ſomething prophetical of the evangelical hiſtory that was to be read, or was ſome other way appropriate to the day, or the ſervice for the day. But in the modern Miſſals, only the firſt verſe is inſerted, and no more was recited; and the firſt verſe alone could in general contain little to the purpoſe. This defect the Reformers ſupplied, both by ſelecting appropriate Pſalms for each holiday; and ordering the whole Pſalm to be ſaid or ſung, agreeably to the practice of antiquity.

It has been uſually ſaid, that the Introit was inſtituted by CŒLESTINE, Biſhop of *Rome*, A.D. 423. But not to notice here, that the inſtitutes of one Pope are frequently aſcribed to another, who regulated or improved them, AMBROSE, who was Biſhop of *Milan*, A.D. 375, mentions it: and DURANTUS remarks, that ſome verſes uſed in the Introits differ from JEROM's verſion, or what is commonly called the Vulgate. Hence he concludes, and with the appearance of probability, that the Introit was introduced before the days of CŒLESTINE and JEROM, though the former made ſome regulations in this part of the office.

The Introit is in EDWARD's *firſt* book printed at length, and ſtands immediately before the Collect for the day. After every Introit, the Doxology, *Gloria Patri*, is ordered to be repeated.

To

To account for the rejection of the Introit by the reviſers of the book, various reaſons, or rather conjectures, have been offered. As none of theſe appears to me either ſatisfactory or probable, I ſhall not further notice them, but content myſelf with drawing up from our firſt book of Common Prayer, and preſenting to the reader the following table, which contains

ALL THE INTROITS USED AT THE COMMUNION IN THE FIRST ENGLISH LITURGY.

Introit for	*Pſ.*	*Introit for*	*Pſ.*	*Introit for*	*Pſ.*
1 Sunday in Advent	1	Eaſt. day. *Firſt Com.*	16	16 Su. aft. Tri. Part 1	16 119
2 ———	120	*Sec. Com.*	3	17 ———	17
3 ———	4	Mond. in Eaſt. Week	62	18 ———	18
4 ———	5	Tueſ. in Eaſt. Week	113	19 ———	19
Chriſt. day. *Firſt Com.*	98	1 Sund. after Eaſter	112	20 ———	20
At the ſecond Commun.	8	2 ———	70	21 ———	21
St Stephen - - -	52	3 ———	75	22 ———	22
St John Evangeliſt	11	4 ———	83	23 ———	124
Innocents day - -	79	5 ———	84	24 ———	125
Sun. after Chriſt. day	121	Aſcenſion day - -	47	25 ———	127
Circumciſion - -	122	Sun. after Aſcen. day	93	St Andrew - - -	129
Epiphany - - -	96	Whitſunday - - -	33	St Thomas - - -	128
1 Sund. after Epiph.	13	Mond. in Whit. Week	100	Converſ. of St. Paul	138
2 ———	14	Tueſ. in Whit. Week	101	Purific. of the Bleſſed	
3 ———	15	Trinity Sunday -	67	Virgin Mary	134
4 ———	2	1 Sun. aft. Trin. Part 1	119	St Matthias - - -	140
5 } ———	20	2 ———	2	Annunciation - -	131
6 }		3 ———	3	St Mark - - - -	141
Septuageſima Sund.	23	4 ———	4	St Phil. and St James	133
Sexageſima - - -	24	5 ———	5	St Barnabas - - -	142
Quinquageſima - -	26	6 ———	6	St John Baptiſt - -	143
Aſh-Wedneſday -	6	7 ———	7	St Peter - - - -	144
1 Sunday in Lent -	32	8 ———	8	St Mary Magdalen	146
2 ———	130	9 ———	9	St James - - -	148
3 ———	43	10 ———	10	St Bartholomew -	115
4 ———	46	11 ———	11	St Matthew - - -	117
5 ———	54	12 ———	12	St Mich. and all Angels	113
Sund. before Eaſter	61	13 ———	13	St Luke the Evang.	137
Good Friday - -	22	14 ———	14	St Simon and St Jude	150
Eaſter Even. - -	88	15 ———	15	All Saints - - -	149

The import of the word Collect, with an account of the time of the compoſition of the Collects uſed on Sundays and Holidays in our Church, has been already given, when in the Morning Prayer we had occaſion to ſpeak of the firſt Collect, or the Collect for the day.

Long before the diviſion of the ſacred Books into chapters and verſes, which is a modern invention, and unknown to antiquity, it was cuſtomary, both in the Greek and Latin Churches, to read, at the celebration of the Euchariſt, ſome of the plaineſt and moſt inſtructive portions of the New Teſtament. With reſpect to the different portions which we read, they are ſo judiciouſly ſelected, that it would be difficult to find other paſſages more intereſting, and more pertinent to the occaſion and the ſeaſon. The Epiſtles either enforce the practice of Chriſtian virtue, or contain manifeſtations of divine mercy, or aſſurances of pardon and forgiveneſs. The Holy Goſpel relates either ſome remarkable narrative of the life or death of Chriſt; ſome eminent miracle, important parable, or ſome ſtriking part of his divine diſcourſes. The Epiſtles convey inſtruction in the myſteries of our ſalvation; but the Goſpel preſents us with the example of Jeſus, to the imitation of which all other knowledge is but ſubſervient*.

* Epheſ. iv. 13.

OF THE

SEASON OF ADVENT,

ITS ORIGIN AND INSTITUTION.

ADVENT, a term equivalent to coming, is the name given to the ſeaſon immediately preceding Chriſtmas Day, which eccleſiaſtical uſage has preſcribed as a time of ſolemn preparation, by exerciſes of piety for the Advent, or coming of our Lord Jeſus Chriſt. The Offices of the Church direct our meditation to a double or twofold Advent, to our Lord's coming in the fleſh, and to his coming to judgment. "The end propoſed by the Church, "in ſetting theſe two appearances of Chriſt toge- "ther before us, at this time, is, to beget in our "minds proper diſpoſitions to celebrate the one, "and expect the other; that ſo, with joy and "thankfulness, we may now go to Bethlehem, "and ſee this thing which is come to paſs, which "the Lord hath made known unto us; even the "Son of God come to viſit us in great humility; "and thence, with faith unfeigned, and hope im- "moveable, aſcend in heart and mind to meet the "ſame Son of God in the air, coming in glorious "majeſty, to judge the quick and dead *."

My more immediate buſineſs at preſent is to enquire into the original appointment of this holy

* Horne's Sermons,

ſeaſon; and I conceive no apology will be neceſſary for paſſing by without examination the opinion of ſuch Roman Ritualiſts, as pretend that St. Peter himſelf was the inſtitutor of Advent. It ſeems reaſonable to believe, however, that the obſervance of it is nearly coeval with the feaſt of the Nativity itſelf; if we limit the meaning of ſuch obſervance to prayer, faſting, almſgiving, and ſuch devotional exerciſes, as were calculated to prepare the faithful for the worthy celebration of this great feſtival. Still it is not eaſy to ſhew what were the regulations of the Church reſpecting Advent for the firſt four or five centuries of the Chriſtian era; nor do we indeed know that any regulations had then been made, concerning either the particular rites, or the length of time for which they were to be obſerved. And it is not unworthy of remark, that the term Advent itſelf does not appear to have been employed to denote this ſeaſon, before the ſeventh or eighth century.

EGBERT biſhop of *York*, who lived in the eighth century, attributes the inſtitution of Advent to the church of Rome; and he thinks that a faſt was appointed to be kept three days in the week preceding the feſtival of the Nativity, in order to afford the people an opportunity of preparing themſelves for the Communion on that day. But this will not convince thoſe, who conſider how eaſy it was for EGBERT to miſtake for the Advent-faſt the three Ember days in December. The Ember days for the four ſeaſons were inſtituted at Rome, about the

the end of the fourth, or the beginning of the fifth century; and LEO who wrote about A. D. 450, when they were fully eſtabliſhed, aſſigns ſeveral reaſons for the obſervance of them in the Church. Of the inſtitution of Advent itſelf at Rome, no veſtige whatever was diſcoverable, till after its entire eſtabliſhment in France; and one of the earlieſt attempts, that we find recorded towards the introduction of a regulated obſervance of Advent in that country, was made after the middle of the fifth century * by the biſhop of Tours, for the uſe of his own church, or at the utmoſt, of his own particular dioceſe; when he ordained, that a faſt of three days ſhould be kept in every week, between the feſtival of St. Martin †, and that of the Nativity.

This regulation afterwards became general in the Gallican church. It was enjoined by the council of *Maſcon* ‡, which preſcribed, that the ordinary *laity* ſhould faſt on the Mondays, Wedneſdays, and Fridays, in every week, between Martinmas and Chriſtmas; and that on theſe days, the Euchariſt ſhould be celebrated as was done in lent. But the *religious* were required to faſt every day in December till Chriſtmas Day, in conformity with the decree of the Council that had been held at Tours in

* A.D. 462.

† November 11th.

‡ Matiſconenſe ad flumen Ararim, in Burgundia. The firſt Council was held in A.D. 581 (according to ſome 583), and the ſecond in 585.

567. The acts of the Council of Tours exhibit an inſtitution of Advent, which in its infancy bears a ſtriking reſemblance to what it became when advanced to its maturity. The Fathers aſſembled in this Council required the Monks to faſt three days a week, during the months of September, October, and November, and in December every day. From the decree of the Council of *Maſcon*, which ordains the Euchariſt to be celebrated on the faſting days between Martinmas and Chriſtmas, we may conclude that Advent then began to be conſidered as the Lent before Chriſtmas: that as the *lenten*, or *ſpring* faſt, had been appointed by the more ancient Church, as a ſeaſon of preparation for the feſtival of the Reſurrrection, ſo in proceſs of time was eſtabliſhed the faſt, which we now call Advent, to diſpoſe us for the due celebration of the feſtival of the nativity.

As it was at ſo late a period that the number of days and weeks of Advent was finally fixed, we ſhall not be ſurpriſed to find that the ſeaſon was not every where of equal duration, and that the obſervance of it was in ſome places more rigid, and in others more relaxed. If a judgment may be formed from the diſpoſition of the offices appointed to precede the feaſt of the Nativity, and affixed to the Sundays before it, we may conclude that Advent conſiſted ſometimes of two weeks of public prayer and faſting, ſometimes of three, and ſometimes of even five or ſix. Of theſe four different practices, evident traces are diſcoverable, in the ancient Sacramentaries

cramentaries of Rome, France and Spain. In theſe books the Sundays are diſtinguiſhed, not by the ordinal numbers from the beginning as at preſent, but by an inverted calculation from Chriſtmas backwards to Martinmas, and ſometimes to the beginning of November. What they call the firſt Sunday, is the Sunday immediately preceding Chriſtmas Day: and the ſecond Sunday is that which goes before the firſt, ſo that the ſixth Sunday before Chriſtmas (which was the mode of calculation employed before the introduction of the word Advent) was generally the Sunday that immediately followed the feaſt of St. MARTIN *. Thus Advent commenced on the ſixth Sunday before Chriſtmas in France, and probably in England, which had a great conformity to the Gallican Church. It commenced at the ſame time in Spain as the Mozarabic Miſſal ſtill proves, and even in Italy, and eſpecially at Milan, as is evident from all the Ambroſian Miſſals † prior to the edition of 1669.

* It was ſo in all caſes except one. When Chriſtmas Day fell on a Monday, there were ſeven Sundays between it and the feſtival of St. Martin.

† The Miſſals of AMBROSE and GREGORY differ in many reſpects. Each had its reſpective adherents, and the queſtion which of the two ſhould be read in the Church was, as it is pretended, decided by a miracle. The two Miſſals were laid upon the altar, and the doors of the church ſhut and ſealed. In the morning GREGORY's Miſſal was found torn in pieces, and ſcattered about the church; but AMBROSE's was opened and placed upon the altar in a poſture of being read. If I had been to judge of the meaning of

1669. In the Roman Church, and thoſe that adopted its rites, Advent began on the fifth Sunday before Chriſtmas, as appears from the Gregorian Sacramentary and ancient Lectionaries.

During the time of CHARLEMAGNE, the laſt mentioned uſage of *Rome*, with ſome other liturgical alterations, were received into many parts of the Gallican Church: and very ſoon afterwards the ſeaſon of Advent was reduced to four weeks, or to ſpeak more accurately, to four Sundays, and three weeks with the part of the week preceding Chriſtmas Day. AMALARIUS, who ſurvived CHARLEMAGNE, mentions theſe two different uſages. For the eſtabliſhment of them he aſſigns fanciful and myſtical reaſons, but gives no decided preference to either. Together with this new inſtitution of four Sundays, was introduced the term Advent itſelf, to denote the time of faſting, and the devotional offices, that were to be employed as a preparation for the feſtival of the Nativity. The manner of reckoning the Sundays was likewiſe changed.

of the miracle, ſays Biſhop Jeremy Taylor, I ſhould have ſaid, it had been the will of God that the Miſſal of St. AMBROSE, which had been anciently uſed and publicly read, and approved of, ſhould ſtill be read in the church; and that of GREGORY let alone: it being torn by an angelical hand as an argument of its imperfection, or of the inconveniency of innovation. But they judged it otherwiſe; for by the tearing and ſcattering about, they thought it was meant, that GREGORY's ſhould be uſed over all the world; and that of AMBROSE read only in the Church of Milan. *Liberty of Propheſying.*

What

What it had been the cuſtom to denominate the fourth Sunday before Chriſtmas, now began to be ſtyled the firſt Sunday in Advent: the third before the feſtival, the ſecond in Advent, &c. ſo that the firſt Sunday before Chriſtmas Day, became the fourth and laſt Sunday in Advent.

In the Weſtern Churches in general, the Advent of four weeks did not immediately aboliſh, though it gradually ſuperſeded, that of ſix weeks or forty days. Even ſo late as in the 13th century, perſons of piety thought themſelves obliged to ſpend not only four, but ſix weeks, in faſting and prayer*.

The faſt of Advent was no where at any time ſo rigidly obſerved as that of Lent, and in the eleventh century the practice of faſting began to decline, both among the laity and clergy. Faſting in Advent was not afterwards much inſiſted on, though it was occaſionally recommended in the Acts of Councils, and more ſtrongly by the example of monaſtic inſtitutions. No part of Advent is noticed in the "Table of Days of faſting, to be obſerved in "the Church of England," and even the abſtaining from fleſh during that ſeaſon, has been entirely abandoned by the members of the Roman Catholic Church. In that church two regulations remain, which though conformable enough to ancient diſcipline, it might be proper to aboliſh.—During Advent the ſolemnization of matrimony is prohi-

* This is reported of the King St. Lewis by Boniface VIII. in the Bull of Canonization.

bited,

bited, and if conjugal abſtinence is not poſitively enjoined, it is at leaſt ſtrongly recommended.

Of the four annual faſts of the Greek Church, the firſt and moſt ſolemn is that of Lent, and the ſecond in point of ſolemnity and duration is that of Advent. The Advent faſt is as ſtrictly obſerved as the lenten, but the abſtinence preſcribed is much leſs rigid. For though they are obliged to refrain from fleſh, butter, eggs, and milk, yet they are allowed the free uſe of oil, wine, and all ſorts of fiſh, as at other times. The faſt continues forty days, beginning on the fifteenth of November. This faſt, ſome pretend, was inſtituted in honour of Moſes, as that of Lent was in honour of the faſt of Chriſt; and the reaſon given for determining the number of days in the Advent faſt to forty is, that as Moſes, by a faſt of forty days upon the Mount, was prepared to receive the two tables of the Law from God, ſo it is, *a fortiori*, incumbent upon Chriſtians to prepare themſelves, by a like abſtinence, as far as human infirmity will permit, for the reception of the eternal word, the true and great Law-giver, coming in the fleſh. It muſt however be admitted, that the Greeks were ſomewhat tardy in making the diſcovery, if it be true, that after the expiration of the twelfth century, this regulation was unknown among them. In the Greek Churches Advent was never obſerved with much uniformity, whether we examine its duration, or the number of its faſts. Conſtantinople alone, where, above all places, uniformity might have been expected, exhibited

hibited ſpecimens of three very different uſages. Some, as the Monks ſtill do, kept a faſt of forty days, others of three weeks, and others faſted one week only. This laſt alone is obligatory on the people, though many of them from principles purely conſcientious, ſtill obſerve the faſt of forty days.

OF THE

COLLECTS, EPISTLES, AND GOSPELS,

IN ADVENT.

Long before our Book of Common Prayer and Adminiſtration of the Sacraments was compiled, or the Reformation itſelf thought of, the Offices for the ſeaſon of Advent, had in the Weſtern Churches undergone a conſiderable change. Among churches of different countries, whoſe uſages were different, variety in the ſelection of leſſons from the Prophecies, Epiſtles and Goſpels muſt naturally be expected: and it has often happened, that in the ſame church, the offices of one Sunday have been transferred to another; and ſimilar variations made, eſpecially where the offices were common to the whole ſeaſon of Advent, and not appropriated to any particular day.

THE FIRST SUNDAY IN ADVENT.

AFTER the reduction of the number of the Sundays of Advent to four, and the appropriation of peculiar offices to each, the Goſpel for the fourth Sunday before Chriſtmas, or the firſt in Advent, commonly was the narration given by St. Matthew of Chriſt's ſolemn entry into Jeruſalem ſix days before his death; and this Goſpel has been retained by the original compilers *, and ſubſequent reviſors of the Engliſh offices. But other churches † have reſerved this Goſpel for the ſixth Sunday in Lent, or the Sunday next before Eaſter (once univerſally known throughout England by the name of *Palm Sunday*), probably becauſe they thought the circumſtances it relates better adapted to that day, which is in reality the ſixth day before the commemoration of Lord's Crucifixion and Death. In the place of this has been ſubſtituted the beginning of St. Mark's Goſpel, with a deſign to denote, that the intention of the Church, at the commencement of her eccleſiaſtical year, was to celebrate the firſt coming of Jeſus Chriſt in the fleſh, to deliver mankind from the death of ſin. Others, again, have ſelected for the Goſpel of this day a paſſage from St. Luke ‡, which relates to the ſecond coming of our Lord. This laſt is the Goſpel ap-

* They found it in the Miſſal of Sarum.

† The Roman and Gallican.

‡ Chap. xxi. 25.

pointed

pointed in the Roman Miſſal, and in ſuch of the Gallican Miſſals as I have had the means of examining*.

The mutations of the Epiſtle for this day have been more numerous than thoſe of the Goſpel. Without ſpecifying any of the changes, I ſhall ſimply obſerve, that the paſſage adopted by the Church of England has for ſeveral centuries been employed on the ſame occaſion by the general concurrence of the Weſtern Churches; with this only difference, in the Roman and Gallican Miſſals the Epiſtle begins at the eleventh verſe, but in our Liturgy at the eighth.

The preſent Collect, which is conſonant to the Epiſtle, was compoſed at the Reformation. The Collect formerly uſed in England, and ſtill appointed by the Roman and Gallican offices for this day, is, with ſome variation, the ſame that we and they read on the fourth Sunday of Advent †.

* Before the overthrow of the Church of France, the Miſſals of different dioceſes differed conſiderably, as thoſe of York, Sarum, and Lincoln, formerly did in England. The Roman Miſſal is uniformly one and the ſame, like our Book of Common Prayer. When alteration has been made in either, its obſervation was not partial but univerſal.

† GREGORY's Collect, and that of the Roman, Gallican, and Sarum Miſſals for the *firſt* Sunday in Advent is, Excita quæſumus Domine, potentiam tuam, et veni; ut ab imminentibus peccatorum noſtrorum periculis, te mereamur protegente eripi, te liberante ſalvari; qui vivis. That for the *fourth* Sunday is, Excita, quæſumus Domine, potentiam tuam, et veni; et magnâ nobis virtute ſuccurre, ut per auxilium gratiæ tuæ, quod noſtra peccata præpediunt, indulgentia tuæ propitionis acceleret; qui vivis, &c.

SECOND

SECOND SUNDAY IN ADVENT.

In the time of Gregory the Great (590), and for many centuries after; in the time of Rupertus, who wrote early in the twelfth; and of Durandus, who flouriſhed about the end of the thirteenth century, the Goſpel from St. Luke, which, in the latter ages, the weſtern Churches in general have transferred to the firſt Sunday, was uniformly appointed to be read on the ſecond; and in the Church of England it retains its ancient ſituation. This Goſpel refers to the end of the world, and the ſigns that ſhall precede our Lord's coming to judgment.

In the place of this Goſpel the Gallican and Roman Churches read the narrative related by St. Matthew, of the deputation of two of John's diſciples to Chriſt, and of the teſtimony that Jeſus gave of the Baptiſt.

The Epiſtle * for this day has had the ſingular felicity to retain its place with little interruption among the ſelections appropriate to Advent.

The Collect, which correſponds with the Epiſtle, was compoſed by the Compilers of our Liturgy. The ancient Collect for this day was, Excita, Domine, corda noſtra ad præparandas unigeniti tui vias; ut per ejus adventum purificatis tibi mentibus ſervire mercamur; qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia ſæcula, &c.

* Rom. xv. 4.

THIRD

THIRD SUNDAY IN ADVENT.

FROM the ſixth century at lateſt to the fourteenth, the Goſpel appointed by the Church of England was often uniformly, and always generally read on this day. In its room the Roman and moſt of the Weſtern Churches had ſubſtituted the teſtimony that the Baptiſt bore to Jeſus, recorded in the firſt chapter of St. John's Goſpel. Our Reformers however thought it proper to retain the paſſage that is found in the ancient Sacramentaries.

Our Epiſtle likewiſe is the ſame that was anciently appointed for this day, or in the language of the old Lectionaries and Sacramentaries, for the ſecond Sunday before Chriſtmas. In lieu of it, the Roman and Gallican Churches have for ſeveral centuries read a portion from St. Paul's Epiſtle to the Philippians*.

The Collect was drawn up at the laſt Reviſal (1661), and has a reference to both the Epiſtle and Goſpel. Before that period the Collect was, "Lord, we beſeech thee, give ear to our prayers, "and by thy gracious viſitation lighten the dark-"neſs of our hearts, by our Lord Jeſus Chriſt," which is tranſlated from that found in GREGORY, and the Miſſals.

* Phil. iv. 4.

FOURTH SUNDAY IN ADVENT.

THE Collect, Epiſtle, and Goſpel for this day, have been always uſed in Advent, though not always on the fourth Sunday. It was long cuſtomary to repeat the offices appropriated to the third Sunday, on the fourth, that having been conſidered as a *vacant* Sunday. In the modern Roman and Gallican Churches, this Epiſtle and Goſpel are appointed for the third Sunday; and for the fourth their Epiſtle, or rather Lection in lieu of the Epiſtle, is taken from Iſaiah *, and their Goſpel from Luke †. With neither of theſe portions of Scripture does the Collect ſeem to have much affinity; and the obſervation may, I think, be extended to the relation that exiſts between the Epiſtle and Goſpel that we read, and our Collect, which it is evident was compiled from one or both of the Collects already quoted in p. 31.

ON THE

NATIVITY, OR BIRTH-DAY OF OUR LORD,

COMMONLY CALLED

CHRISTMAS-DAY.

The feaſt of the Nativity is, by many writers, ſuppoſed to have originated in the apoſtolic age.

* Chap. vii. verſe 10 to verſe 16.

† Chap. i. verſe 26 to verſe 39, omitting the laſt ſentence in verſe 38. Here I ſpeak of the Gallican Miſſal only.

The firſt veſtige that the learned author of primitive Chriſtianity finds of it, is in the ſecond century; though he doubts not but it might have been celebrated before*. In the time of BASIL, as he and his contemporaries teſtify, the feaſt of the Nativity was obſerved with a veneration ſuperior to that of the Lord's day. In this age, ſermons, that are ſtill extant, were preached on Chriſtmas-day, and the Communion always adminiſtered. CHRYSOSTOM in particular affirms, that the celebration of this feſtival was, when he wrote, of great antiquity: That from the very beginning of the Chriſtian Church it was renowned far and wide, even from Thrace to Cadiz. He ſtyles it, "of all "feſtivals the moſt venerable, the mother and me-"tropolis of the reſt. From this," he ſays, "the "Theophany," that is the Epiphany, "the holy "Paſchal feaſt," or Eaſter, "the Aſſumption," that is the Aſcenſion, "and Pentecoſt took their "riſe." On this day, in the time of LEO, the Sacrament of the Lord's Supper was adminiſtered at three different times.

The Nativity of our Saviour was not always in all churches celebrated on the twenty-fifth of December. By ſome it was obſerved in April, or May, and by others on the ſame day with our feaſt of the Epiphany in January. This laſt was, for ſeveral centuries, kept as our Lord's Birth-day by the Churches of Alexandria and Egypt, of Jeruſa-

* Part I. page 194.

lem and Paleſtine, of Antioch, and by others of the Eaſt. But afterwards upon making enquiry and receiving better information, the Oriental Churches altered the day and conformed to the practice of the Weſtern World, which uniformly celebrated Chriſt's Nativity on the twenty-fifth day of December.

The two Leſſons at Morning Prayer are taken from Iſaiah and Luke *. The firſt contains an explicit prophecy of the coming of Chriſt in the fleſh, and of the eſtabliſhment of his kingdom: the ſecond relates the hiſtory of his Nativity, and recounts ſome of the ſtriking circumſtances that attended it.

The evening Leſſons are taken from Iſaiah and Paul's Epiſtle to Titus †; the firſt foretells the miraculous conception of the Virgin, and the birth of Chriſt. The ſecond propoſes the advantages of regeneration and ſanctification, by the grace of God, through Jeſus Chriſt, and urges the neceſſity of good works in order to obtain ſalvation.

The Collect prays that we may be partakers of the benefits of Chriſt's birth, and made children of God by adoption and grace. The Epiſtle proves the Divinity of Chriſt, and the excellence of the Religion which he taught. The Goſpel has the ſame tendency, leading us to infer the excellence of the Chriſtian Diſpenſation from that of its Author.

* Iſa. ix to verſe 8. Luke xi. to verſe 15.

† Iſa. vii. verſe 10 to 17. Tit. iii. verſe 4 to verſe 9.

The accurate examination of thoſe parts of the Offices, that are peculiar to this day, muſt impreſs us with an high idea of the good taſte, as well as piety of the compilers. The Leſſons, the Epiſtle and the Goſpel, like the Angel, bring us "glad "tidings of great joy," and declare "that unto "us is born a Saviour, who is Chriſt the Lord." The appropriate Pſalms, and the proper preface before the Triſagium in the Communion, teach us how to praiſe God for all the things we this day hear and ſee, and to ſing with the heavenly hoſt, "Glory to God in the higheſt, and on earth peace, "good-will towards men."

ST. STEPHEN'S DAY.

STEPHEN was an early convert to Chriſtianity, and the firſt that fell a Martyr to the Chriſtian Faith. In the Acts he is repreſented as a perſon of ſingular holineſs, ability and zeal, being "full of "faith, and of power, and of the Holy Ghoſt *." Of the ſeven that were elected by the Apoſtles to the office of Deacon, STEPHEN is the firſt named, and he is afterwards recorded to have done "great "wonders and miracles among the people †." His adverſaries, members of five ſeparate Synagogues at Jeruſalem, "unable to reſiſt the wiſdom and "ſpirit by which he ſpoke, ſuborned falſe wit-"neſſes, who depoſed that they had heard him "ſpeak blaſphemous words againſt Moſes and

* Chap. vi. 5. † Ibid. ver. 8.

" againſt God *." STEPHEN after an elaborate defence, recorded in the ſeventh chapter, in which he vindicates the doctrines that he taught, by proofs drawn from the Old Teſtament, and charges the Jews directly with the murder of Jeſus Chriſt, was ſtoned to death: ſtoning, or overwhelming with ſtones, being one of the modes in which the Jews inflicted puniſhment for capital offences.

Among the works of CHRYSOSTOM and GREGORY of *Nazienſum*, are homilies to his memory, which were delivered on the anniverſary of his martyrdom. In alluſion to the name of STEPHEN, which in the Greek language ſignifies a *Crown*, the former of theſe writers calls him the *Crown* of the Church: and the latter the great STEPHEN, whoſe temples were bound with the *Crown* of martyrdom. From theſe two quotations we may form an idea of the occaſional ſportiveneſs of ſome of the Greek Fathers, and infer the antiquity of the obſervation of the feſtival of St. STEPHEN.

The Collect, which in 1661 was improved, is directly addreſſed to Chriſt, to whom the Martyr during his ſuffering prayed, ſaying " Lord Jeſus " receive my ſpirit, and Lord lay not this ſin to " their charge †." The Epiſtle and the Goſpel being peculiarly applicable to the occaſion, were retained from the ancient Offices.

* Acts vi. 9, 10, 11. † Chap. vii. 59, 60.

ST. JOHN, THE EVANGELIST'S DAY.

JOHN was a fiſherman of Bethſaida in Galilee, the brother of the elder James, and the beloved diſciple of our Lord, who on the croſs committed his mother to the care of this diſciple. He is thought to have been the youngeſt of the Apoſtles, all of whom he ſurvived. After ſtaying ſometime in *Judea*, where the mother of our Lord is ſuppoſed to have died, he travelled into *Aſia-minor*, in which he preached the Goſpel, and was probably the founder of the ſeven Aſiatic Churches mentioned in his revelation. From *Epheſus* he was ſent a priſoner to *Rome* by command of the Emperor, and is ſaid to have been there caſt into a caldron of either inflamed, or boiling oil, and to have been miraculouſly preſerved. After this he was "for "the word of God and teſtimony of Jeſus," as he himſelf tells us, baniſhed to *Patmos*, where the revelation was written. Being recalled by the Emperor, he returned to *Epheſus*, where at an advanced age and a few years before his death, he wrote his Goſpel, by deſire it is ſaid of the Chriſtians, and Paſtors of *Epheſus*, and of other Churches of *Aſia-minor*.

The Collect was a little altered at the Reſtoration, and at the Reformation a part of one of his own Epiſtles was very properly placed in the room of an Apocryphal Leſſon. The Epiſtle and Goſpel are now both taken from his own writings. In the

former, the Diſciple bears teſtimony to the divinity of his Lord, and in the latter, the Lord obſcurely intimates that the Diſciple ſhould not die till the diſſolution of the Jewiſh Polity, a prophecy which hiſtory records to have been punctually fulfilled.

THE INNOCENTS DAY.

THE Holy Innocents, the children of *Bethlehem*, ſlain ſoon after our Saviour's birth, are uniformly regarded by the ancient writers as Chriſtian Martyrs. They are ſtyled the flowers * and the firſt-fruits of the Martyrs; and ORIGEN obſerves that their memory was always celebrated in the Chriſtian Church, a ſufficient proof of the antiquity of this feſtival. But whether this was at firſt a feſtival diſtinct from the Epiphany, or celebrated on the ſame day with it, is perhaps ſtill dubitable.

The Collect was re-compoſed and improved at the reſtoration. The paſſage from the Revelation, read for the Epiſtle, deſcribes the happy ſtate and the employment of the redeemed, and of the Innocents in heaven: and the Goſpel records the hiſtory of the maſſacre of all the children that were in *Bethlehem*, and its coaſts.

Every one may obſerve that this, and the two preceding feſtivals, immediately follow the grand feſtival of the Nativity; but the reaſon of this ar-

* Salvete flores Martyrum,
Quos lucis in ipſo limine, &c.

rangement

rangement is not ſo obvious. It is not to be preſumed, that theſe were the days on which St. Stephen, St. John, and the "Holy Innocents," reſpectively ſuffered. But the Innocents and St. Stephen, to adopt the words of HILARY, were the firſt that were "advanced to eternity by the glory of "martyrdom:" and St. John was the particular friend and beloved diſciple of his Lord. Theſe feſtivals therefore the Church celebrates at this time, conſidering them as proper attendants upon the feaſt of the Nativity.

Theſe three feſtivals were perhaps placed together, immediately after Chriſtmas, and in their preſent order, for the following reaſon: Martyrdom was by the Fathers divided into three kinds. Firſt martyrdom of will and deed: ſecondly, of will but not of deed: thirdly, of deed but not of will. St. Stephen was a martyr of the firſt and higheſt order; he ſuffered both in will and deed. St. John ſuffered in will but not in deed, having, as we remarked, been miraculouſly delivered: and the Holy Innocents in deed, but not in will. They, as AUSTIN obſerves, "died for Chriſt not knowing it, "and confeſſed him, though they could not ſpeak; "and he vouchſafed to them the privilege of being "waſhed from original ſin in their own blood."

SUNDAY AFTER CHRISTMAS.

THE Collect for the Nativity is repeated on this this day: the Epiſtle, by an apt ſimilitude, ſhews the

the ſuperiority of the Chriſtian over the Jewiſh diſpenſation; and the Goſpel relates ſome of the particular circumſtances that attended the birth of Chriſt.

THE CIRCUMCISION OF CHRIST.

CIRCUMCISION was a ceremony obſerved both by Jews and Pagans. Whether it was originally a divine or human inſtitution, whether it was firſt practiſed by the Hebrews or the Egyptians, remain at this day queſtionable points. This is certain, that God ordained the uſe of it to Abraham and his poſterity, as a token or ſign of the covenant made between him and them. In Exodus the command is repeated, and in Leviticus the time of the operation is fixed to the eighth day after the birth, agreeably to the original inſtitution.

At what period the feaſt of the Circumciſion was firſt admitted into the Chriſtian Church, all our Ritualiſts, who have treated of the feſtivals and holidays, ſeem to have been either aſhamed to acknowledge, or afraid to enquire. They have not at leaſt determined its date with any thing like tolerable accuracy. Biſhop SPARROW, one of the earlieſt and beſt, ſays in his Rationale: "The "feaſt of the Circumciſion is affirmed by learned men "to be of later * inſtitution. For though many of "the ancients mention the Octave of Chriſtmas

* The word is, perhaps purpoſely, ambiguous. See the context.

"and

" and New-year's Day, yet they do not mention or " ſeem to keep it, ſay they, as a feaſt of the Cir- " cumciſion *. But ſuppoſe it to be ſo; yet ſurely " it cannot be denied, that there is reaſon enough " for the keeping of this day ſolemn, as it is the " feaſt of Chriſt's Circumciſion. For as at Chriſt- " mas, Chriſt was made of a woman, like us in " nature, ſo this day he was made under the law, " Gal. iv. 4, and for us took upon him the curſe " of the law; being made ſin for us, and becom- " ing a ſurety to the offended God for us ſinners. " Which ſuretyſhip he ſealed this day with ſome " drops of that precious blood, which he meant to " pour out whole upon the croſs."

HAMON L'ESTRANGE, in the alliance of divine offices, gives us the following annotation: " I dare " not affix any remote antiquity to this holyday. " The firſt mention of it under this title occurreth " in IVO CARNOTENSIS, who lived about the year " 1090 †, a little before St. BERNARD, and who " hath a ſermon upon it. Under the name of " the octave of Chriſt's Nativity, we find it in " ISIDORUS 4000 ‡ before. The reaſon why it was " not

* Some of the ancients do.

† The feaſt, and under this title, is mentioned nearly 500 years before IVO.

‡ If, inſtead of 4000, we read 400, we ſhall come nearer to the time of ISIDORE HISPALENSIS, who I have no doubt is the ISIDORE here meant. But what ſhall we do with the former part of this ſentence? For unfortunately the name of the Octave of

" not then obſerved* was, as I conceive, becauſe it " fell upon the Kalends of January, which were " ſolemnized among the heathens with ſuch diſ- " order, revellings, and prophane appendants of " idolatry, that St. CHRYSOSTOM called it ἑορτὴν " διαβολικὴν, the Devil's feſtival, and the ſixth ge- " neral Council abſolutely interdicted the obſer- " vation of them."

Dr. NICHOLL's note here is, " This feaſt is cele- " brated by the Church to commemorate the ac- " tive obedience of Jeſus Chriſt, in fulfilling all " righteouſneſs, which is one branch of the meri- " torious cauſe of our redemption, and by that " means abrogating the ſevere injunctions of the " Moſaical eſtabliſhment, and putting us under " the eaſier terms of the Goſpel. This feaſt is " older than St. BERNARD's time, who has ſome " homilies upon it."

All that we find in WHEATLY on the deſign of the feaſt, and its antiquity, is a tranſcript of the two preceding paſſages from NICHOLLS and L'ESTRANGE, without any acknowledgment to either. L'ESTRANGE modeſtly ſays, " I dare not " affix any remote antiquity to this holyday;" be- cauſe

of Chriſt's Nativity does not occur in ISIDORE. In the 25th Chapter of his firſt book of Eccleſiaſtical Offices he treats of the Nativity, and in the 26th of the Epiphany. But I have found nothing in them, nor indeed in the work itſelf that can be conſtrued to countenance L'ESTRANGE's aſſertion.

* But it was then in the time of ISIDORE obſerved as the feaſt of the Circumciſion.

cauſe he thought it a modern inſtitution.—WHEATLY, who knew no more on liturgical ſubjects than what he had learned from preceding Engliſh writers, roundly affirms, that "its obſervation is "not of very great antiquity;" implying, that it was comparatively modern.

That the inſtitution of the feaſt of the Circumciſion is more ancient than our ritualiſts appear to have thought, may be diſcovered from an inſpection of GREGORY's Sacramentary; and that in the ſixth century at lateſt a ſpecial and appropriate office was provided for it, is proved by the Acts of the Second Council of Tours. The ſeventeenth Canon of that Council, orders "the office for the "Circumciſion to be performed on the firſt of "January at eight in the morning *." In the ancient Church, the office of the Circumciſion was ſometimes followed by an office called, *Miſſa ad prohibendum ab idolis*: or, to adopt a tranſlation from the title of one of our Homilies, "Againſt "Peril of Idolatry †." Laſt of all was celebrated on

* Et horâ octavâ in ipſis Calendis Circumciſionis Miſſa Deo propitio celebretur.

† This Office was compoſed for reaſons in ſome reſpects like thoſe for which the Homily was written. The Calends of January, or the beginning of the new year, was a fixed or ſtated annual heathen feſtival, which was celebrated with rites at once groſsly licentious and idolatrous. After the idolatrous rites were ſuppreſſed by the Emperors, the Chriſtian Fathers and Councils had ſtill ſufficient reaſon to complain of the public dancings, the interchanging of habits between men and women, and other impurities.

on this day the Octave of the Nativity. As the two feſtivals of the Circumciſion of Chriſt and the Octave of the Nativity neceſſarily fell upon one and the ſame day, and as the Octave was obſerved with extraordinary ſolemnity, the day would naturally receive its general denomination from the Octave, and not from the Circumciſion. Accordingly we find that in many of the Calendars, and Lectionaries, the title of the Circumciſion was dropped, and that of the Octave only retained. Still an ancient Gallican Lectionary notices "the Circumciſion," and "the firſt Sunday after the Circumciſion," and a Gothic Liturgy contains an office for "the Circumciſion of our Lord Jeſus Chriſt*." From the order in which PSEUDO-ALCUIN treats of the feſtivals, beginning with the Nativity, the Circumciſion, the Octave of the Nativity, the Calends of January, &c. it ſeems highly probable that the three laſt were all obſerved in the time of CHARLEMAGNE, or at leaſt when this writer lived. From Ivo's diſcourſes on the Advent, Nativity and Circumciſion of our Lord, which follow each other without interruption, and his omitting the Octave, we may perhaps be juſtified in concluding that the

impurities. The Council of Trullo, to put an effectual ſtop to ſuch irregularities, forbad the frequenting of this and other heathen feſtivals, under the penalty of excommunication. Theſe feſtivals, PSEUDO-ALCUIN ſays, ſhould be called *Cavendæ*, not *Calendæ*.

* Mabillon de Lit. Gall. Lib. II. and III.

feaſt

feaſt of the Circumciſion was in his time noticed at leaſt as much as that of the Octave.

The title of the office uſed on the firſt of January in GREGORY's Sacramentary, is "the Octave of "our Lord," which long before the Era of our Reformation, had in the Miſſal of Sarum been changed into "the Circumciſion of our Lord," and in thoſe of Rome and France, into "the Circumciſion of "our Lord and the Octave of the Nativity." Still the office for the day continued in all nearly the ſame. It commemorated both the Circumciſion, and the Nativity; and part of it belonged to the Virgin. The old Collect was "Deus qui ſalutis "æternæ Beatæ Mariæ Virginitate fecunda, hu-"mano generi præmia præſtitiſti, tribue, quæſu-"mus, ut ipſam pro nobis intercedere ſentiamus, "per quam meruimus auctorem vitæ ſuſcipere "Dominum noſtrum Jeſum filium tuum." Or "Deus qui nobis nati Salvatoris diem celebrare "concedis octavum, fac, quæſumus, nos ejus per-"petua divinitate muniri, cujus ſumus carnali "commercio reparati. Qui tecum vivit, &c." The firſt of theſe Collects is appointed in the Roman Miſſal, and the latter in that of Sarum.

If we conſider this feſtival merely as the commemoration of the Circumciſion of our Lord, the date of its inſtitution, or at leaſt its revival is easily aſcertained. It commenced with our Reformation, or rather at the publication of our Engliſh Liturgy, and was firſt obſerved on January 1, $15\frac{4}{5}\frac{9}{0}$.

The

The Collect, Epiſtle and Goſpel, with the Leſſons, are all remarkably appropriate to this day's commemoration. The firſt Leſſon at Morning Prayer relates the particulars of the injunction impoſed upon Abraham, and the ſecond ſtates the neceſſity of ſpiritual Circumciſion.

The firſt Evening Leſſon is purely moral and doctrinal, and in no degree ceremonial. It exhorts us to fear and love God, and to circumciſe the foreſkin of the heart. The ſecond cautions not only againſt human traditions, but againſt the legal obſervances, which were merely Judaical. It ſpecifies in particular Jewiſh Holidays and Sabbaths.

The Epiſtle has the ſame tendency with the firſt Evening Leſſon, and both of the ſecond Leſſons. The Goſpel relates the Circumciſion of Chriſt. The Collect was compoſed in 1549, when the Epiſtle and Goſpel were likewiſe ſelected *.

* The Goſpel in the Miſſals for many centuries was the twenty-firſt verſe only of the ſecond chapter of Luke. Before that, the Goſpel began with this verſe, and ended with the 32d. See MABILLON de Lit. Gal.

THE

THE

EPIPHANY,

OR THE

MANIFESTATION OF CHRIST

TO THE

GENTILES.

THE greater part of the Eaſtern Church for the firſt three or four centuries, kept the feaſt of the Nativity, on the day which we call the Epiphany, that is, on the ſixth of January *. The word Epiphany has been employed to denote Chriſt's manifeſtation in four reſpects; his nativity, or manifeſtation in the fleſh; the appearance of the ſtar to the Eaſtern Magi, or his manifeſtation to the Gentiles; the Manifeſtation at his Baptiſm, when the heavens were opened †, "and he ſaw the Spirit of "God deſcending like a dove, and lighting upon "him: And lo a voice from heaven, ſaying, This "is my beloved Son, in whom I am well pleaſed;" and laſtly, the manifeſtation of his divinity, by the firſt miracle which he wrought at the Marriage of

* That the feaſt of Chriſtmas and the Epiphany were ever one and the ſame is denied by WHEATLY, who maintains that they were always two different feaſts held on different days. In this he is miſtaken.

† Matt. iii. 16, 17.

Cana in Galilee; all of which were commemorated on this day, by the Churches of Jeruſalem, Antioch, Egypt, and others of the eaſt. But in the Weſtern Provinces, the Nativity and Epiphany were celebrated on two diſtinct days. On the Epiphany, conſidered as a feſtival ſeparate from the Nativity, were commemorated the appearance of the ſtar which conducted the wiſe men to Bethlehem, the baptiſm of our Lord, and the firſt miracle that he wrought. Some writers add the miracle of his feeding the 5000 with five loaves. All theſe are expreſsly mentioned in a ſermon on the day aſcribed to Auſtin: others notice the three firſt reaſons, but not the laſt.

Jerom * attributes the inſtitution of the feaſt of the Epiphany, principally to the baptiſm of Chriſt, and the manifeſtation of him made to the world by the voice from heaven; and the Greek writers in common, more particularly inſiſt on this reaſon: Whilſt Leo, who compoſed not fewer than eight diſcourſes upon the Epiphany, aſſigns no other reaſon for the commemoration of this feſtival, than the manifeſtation made to the Gentile world, by the appearance of the ſtar to the Eaſtern *Magi*.

Three of the manifeſtations, which are moſt commonly noticed, both by the Greek and Latin Fathers, our Church commemorates in her proper offices for the day. The manifeſtation to the *Magi* in the Collect and Goſpel; the manifeſtation at his

* Jerom in Ezek. i.

baptiſm

baptiſm in the ſecond Morning Leſſon; and his manifeſtation by the miracle of Cana, in the ſecond Evening Leſſon, which for this purpoſe is, contrary to common uſage, taken from an evangelical, and not from an epiſtolary writing.

In the Greek Church after the Nativity and Epiphany came to be obſerved on two diſtinct days, this feſtival was celebrated with more ſolemnity in ſome reſpects, than even the feaſt of the Nativity. It was one of their three ſolemn ſeaſons of admitting the catechumens to baptiſm *. Baptiſm they commonly called (φως) light and (φωτισμα) illumination; and this being the ſuppoſed day of Chriſt's baptiſm, was ſtyled (ημερα φωτων) the day of lights, or of illumination; that is, the day of his baptiſm, who came "as a light to lighten the Gentiles, and to "be the glory of his people Iſrael." Of the glory of the Church by the acceſſion of the Gentiles, we have a prophetical deſcription in the paſſages of Iſaiah, ſelected for the firſt Leſſons. The introductory verſes of that for the Evening, are couched in the ſame metaphorical language, with the concluſion of Simeon's Hymn. "Ariſe, ſhine; for thy "light is come, and the glory of the Lord is riſen "upon thee †," &c.

* Wheatly ſays, "the Epiphany was as ſolemn for bap-"tizing the catechumens among the *Latins*, as Eaſter and Whit-"ſuntide among the *Greeks*." But if we credit the Eccleſiaſtical Hiſtorians, only the Greeks and Africans baptized on this day. The Latin, Spaniſh, and Gallican Churches did not adminiſter public baptiſm at the Epiphany, but at Eaſter and Whitſuntide.

† Iſaiah lx.

Though the Epiphany was anciently obſerved with more ſolemnity by the Greek, than by the Latin Church, yet in the latter, it was celebrated with a veneration equal to that of the great feſtivals. On its anniverſary, ſermons were preached, the Communion was adminiſtered, and ſervants reſted from their uſual labour, to attend divine ſervice. The emperors Theodoſius and Juſtinian commanded, that on the Nativity and Epiphany, throughout the Roman empire, the courts and theatres ſhould not be opened, either for the adminiſtration of juſtice, or the amuſement of the people.

SUNDAYS AFTER THE EPIPHANY.

FROM the anniverſary of the Nativity to the day of the Epiphany, the proper offices of the Church are in general more peculiarly calculated to exhibit Chriſt's manifeſtation in his humanity, and to ſhew that "the word was made fleſh." On the Sundays after the Epiphany, and more particularly on the firſt four, the Goſpels manifeſt his divinity, by relating ſome of the earlier miracles that he performed: and the principal deſign of the Epiſtles is to excite us to manifeſt ourſelves to be his diſciples by following his example, loving one another, and practiſing all the graces and virtues of the Chriſtian life.

The Sundays after the Epiphany are in ſome ſort moveable, like thoſe of Advent. The latter depend upon

upon the thirtieth of November, and the former upon the ſixth of January.

FIRST SUNDAY AFTER THE EPIPHANY.

THE Goſpel is the ſame that has been uſed on the ſame occaſion ever ſince the ſeventh century, and the Epiſtle that we have ſelected was read on this day in the time of CHARLEMAGNE.

The Collect is tranſlated from that appointed in GREGORY's Sacramentary for the firſt Sunday after the Theophany, that is, in modern language, the Epiphany. In the Roman and Gallican Churches it is uſed on this day; but by the Miſſal of Sarum, it was ordered for the firſt Sunday after the Octave of the Epiphany. The obſervance of this Octave was aboliſhed by the compilers of our Liturgy, and the Collect was with the Epiſtle and Goſpel appointed for the firſt Sunday after the Epiphany *.

SECOND SUNDAY AFTER THE EPIPHANY.

THE Epiſtle for the ſecond Sunday is a continuation of that read on the firſt.

The cuſtom of reading on this day the Goſpel ſtill retained by the Engliſh, Gallican, and Roman Churches, was very ancient, and ſo general that

* In like manner the Collects, &c. which the Saliſbury Miſſal appointed for the ſecond, third, fourth, and fifth Sundays after the Octave, are now read on the ſecond, third, fourth, and fifth Sundays after the Epiphany itſelf.

the Sunday was called *Feſtum Architriclini*, the feſtival of the governor of the feaſt; referring to the ſubject of the Goſpel, and intended not to do honour to the man, but to diſtinguiſh the day. The more ancient cuſtom, however, was to commemorate on the ſixth day of January the miracle wrought at the marriage in Cana of Galilee, the adoration paid to Chriſt by the Magi, and the baptiſm of our Saviour, all under the general name of the *Epiphany*. When theſe offices came to be diſjoined, the hiſtory of the appearance of the ſtar, and of the coming of the wiſe men, was appropriated to the Epiphany; the commemoration of the Baptiſm of Chriſt to the Octave of the Epiphany, and the account of the miracle recorded in this Goſpel, to the firſt Sunday after the Octave. Our Reformers diſcontinued the commemoration of Chriſt's Baptiſm, and the obſervance of all the Octaves.

The Collect which was adopted by the Compoſers of the Miſſals of Sarum, France, and Rome, is the ſame with that in GREGORY's Sacramentary for the ſecond Sunday after the Theophany.

THIRD SUNDAY AFTER THE EPIPHANY.

THE third Sunday after the Epiphany was once likewiſe called the Sunday of the Leper and the Sunday of the Centurion, a ſufficient proof that the Goſpel, which we ſtill employ was anciently appointed for the ſame occaſion.

The

The Epiſtle is a continuation of the Epiſtle for the ſecond Sunday.

The Collect is taken from that appointed for the day in the Sacramentary of GREGORY.

FOURTH SUNDAY AFTER THE EPIPHANY.

THE Goſpel for this day, which relates our Lord's miraculous ſtilling of the tempeſt on the ſea, appears to have been read on this ſame occaſion as early as the time of GREGORY, or in the age immediately ſucceeding. It formerly ended with the twenty-ſeventh verſe, as it ſtill does in the Miſſals of Sarum, France and Rome. The Engliſh reformers firſt added the paſſage reſpecting the caſting of the devils out of two men poſſeſſed, and the ſuffering of them to enter into the herd of ſwine, with which our Goſpel and the chapter itſelf conclude.

The Epiſtle for this day formerly was Romans xiii. 8—13*. But this paſſage the compilers of our Liturgy had prefixed to the Epiſtle that was read on the firſt Sunday in Advent, and therefore in its place they ſubſtituted the preſent, which is an immediate continuation of St. Paul's Epiſtle to the Romans.

The Epiſtle from Rom. xiii. 8, ſtill retained in the Miſſals, was read at Rome, long before CHARLEMAGNE introduced ſome parts of the Roman

* This is the Epiſtle in the Saliſbury and modern Roman and Gallican Miſſals.

offices into France. Prior to this Era, the Gallican Church read the whole of the fifth chapter of the Epiſtle to the Epheſians, and that long Epiſtle was preceded by a lection from Jeremiah *.

Our Collect for this day likewiſe is borrowed from the Sacramentary of GREGORY. From 1549 to 1661, it was "God which knoweſt us to be ſet in "the midſt of ſo many and great dangers, that for "man's frailneſs we cannot always ſtand uprightly: "grant to us the health of body and ſoul, that all "thoſe things which we ſuffer for ſin, by thy help "we may well paſs and overcome, through Chriſt "our Lord." GREGORY's, retained by the Roman, Gallican, and Saliſbury Miſſals, is "Deus, qui nos "in tantis periculis conſtitutos, pro humana ſcis "fragilitate non poſſe ſubſiſtere: da nobis ſalutem "mentis et corporis: ut ea, quæ pro peccatis noſ-"tris patimur, te adjuvante, vincamus. Per, &c."

FIFTH SUNDAY AFTER THE EPIPHANY.

THE parable of the tares ſown among the wheat †, which our Church has aſſigned for the Goſpel this day, was read on the ſame day by the Roman Church in the ſeventh century: and though three other Goſpels have been employed for the fifth Sunday after Epiphany by ſome Churches, this has always been the moſt generally adopted.

* Chap. xxxv. 13, to the end.

† Matt. xiii. 24.

The

The Epiſtle has long been uniformly read on this day. The Collect, like thoſe for the four preceding Sundays, is taken from the Sacramentary of GREGORY. "Familiam tuam, quæſumus Domine, "continua pietate cuſtodi: ut quæ in ſola ſpe gra-"tiæ cœleſtis innititur, tua ſemper protectione mu-"niatur. Per, &c."

THE SIXTH SUNDAY AFTER THE EPIPHANY.

As it happens that there are often not four, and ſeldom ſix Sundays*, between the Epiphany and Septuageſima Sunday, ſome of the appropriate offices, formerly terminated at the third Sunday after the Epiphany, and all at the fifth†. DURANDUS informs us, that in his time, the ſixth Sunday had nothing proper except collects, and that in other reſpects it borrowed from the two preceding‡. This was in ſome ſort the caſe in the Church of England, from 1549 to 1661. The Rubric which during that period was annexed to the Goſpel for the fifth Sunday, directs that "the ſixth Sunday, "if there be ſo many, ſhall have the ſame Collect, "Epiſtle and Goſpel that was upon the fifth." Yet before the compilation of our book, the Roman and Gallican Churches had appointed proper offices for the ſixth, and our progenitors had done what is

* From 1752 to 1804, a period of fifty-two years, we find a ſixth Sunday only thrice.

† The fourth and fifth commonly had proper Epiſtles and Goſpels; but not appropriate Introits, &c.

‡ In Dom. Sext. poſt Epiph.

equivalent,

equivalent, for the Miſſal of Sarum has proper offices for the Sunday within the octave of the Epiphany, and for five Sundays after the Octave, making altogether ſix *. The practice of ending the appropriate offices at the third or fifth Sunday was not the moſt ancient. For in the ſacramentary of GREGORY, the ſixth Sunday is in every reſpect treated like the five preceding. We have no reaſon to ſuſpect here any ſubſequent interpolation, or addition, for the Lectionaries compoſed neareſt to the age in which GREGORY lived, furniſh us with proper Goſpels for the ſixth, ſeventh, eighth, ninth, and even tenth Sundays after the Theophany. All of theſe after the ſixth were unneceſſary, where proper offices were appointed for Septuageſima and the following Sundays, a circumſtance which I notice here, principally becauſe I may have occaſion to refer to it, when I come to treat of the duration of the lenten faſt in the earlier ages of the Church.

Our Collect for the ſixth Sunday after the Epiphany was compoſed, and the Epiſtle and Goſpel were ſelected at the reviſion in 1661.

* WHEATLY is therefore miſtaken when he affirms, that *In the Saliſbury Miſſal the ſervice of the third Sunday is ordered to be uſed on ſuch an occaſion*, that is, on the ſixth when ſix occur. The Reader may perhaps conclude, that either WHEATLY or myſelf never ſaw a Saliſbury Miſſal.

OF THE

SUNDAYS CALLED SEPTUAGESIMA, SEXAGESIMA, AND QUINQUAGESIMA*.

THE three Sundays and weeks, that precede the ſolemn faſt of Lent, have been long diſtinguiſhed by the names of Septuageſima, Sexageſima, and Quinquageſima: terms obviouſly ſignifying the ſeventieth, ſixtieth, and fiftieth. But why ſuch titles were applied to theſe Sundays, the writers on the offices of the Church ſince the eighth century have aſſigned various reaſons, and moſt of them ſufficiently fanciful or abſurd †. In order to aſcertain the

* From 1549 to 1661, the firſt of theſe three Sundays was ſtyled Septuageſima Sunday; the ſecond, Sexageſima, &c. &c. The additions of "or the third Sunday before Lent," and of "or the ſecond "Sunday," &c. were made at the reviſion after the Reſtoration.

† ALCUIN, who was the pupil of BEDE, and the preceptor of CHARLEMAGNE, thinks that Septuageſima was ſo called, becauſe it was the ſeventieth day before the Saturday in Eaſter week. But this is nothing to the purpoſe, and it confounds with Lent the Paſchal week, which was always a time of rejoicing. Sexageſima, he ſays, is ſo called, becauſe there are ſixty days between it and the Thurſday in Eaſter week; and Quinquageſima is ſo called, becauſe from it to the day of the Reſurrection, reckoning both incluſively, we find fifty days. He then diſcovers various types and myſteries in theſe numbers, which it would be idle to repeat. CHARLEMAGNE, in his reply to ALCUIN obſerves, that perſons who delight in ſuch calculations, may find myſterious numbers not only in theſe weeks but in every other week of the year, and in every hour, and minute of the day; and

the true reaſon, recourſe muſt be had to the circumſtances of the times, in which theſe names were firſt adopted, and to the intentions of the governors of the Church, as far as they can be diſcovered. Now it is certain, that when the words Septuageſima,

and then proceeds to aſſign for theſe names reaſons ſimilar to thoſe which I have ſtated (ALCUIN's Letter and CHARLEMAGNE's to ALCUIN). It is ſurpriſing, that the writers of the following centuries ſhould have rejected CHARLEMAGNE's ſimple and natural account, and fallen into the moſt extravagant reveries on the ſubject.

PSEUDO-ALCUIN (for it is *claro clarius* as CAVE obſerves, that ALCUIN was not the author of the books on eccleſiaſtical offices) informs us, that as the Babyloniſh captivity laſted ſeventy years, at the expiration of which the people returned to Jeruſalem, ſo the number ſeventy is meant to remind us of the time of this preſent life; during which we are baniſhed from the heavenly Jeruſalem; and therefore the author of this office put Septuageſima into our offices, that by abſtinence we may ſhew, how they ought to live, who by ſin after baptiſm alienate themſelves from the heavenly Jeruſalem.

In Sexageſima he finds a great myſtery: for ſix is a perfect number, the ſixth part of it is one, the half of it is three, the third of it two; and one, two, and three make ſix: and ten times ſix is ſixty, and ſixty, like ſix, is a perfect number, and ſignifies the completion of a good work. Therefore it is neceſſary that Sexageſima be devoted to good works, to watching, faſting, &c. On Quinquageſima he remarks, that as ſix denotes the perfection of works, ſo does five denote the good works performed by the five corporeal ſenſes, hearing, ſeeing, taſting, ſmelling, and touching. Five times ten is fifty, and whoever by the miniſtration of theſe ſenſes fulfils the law, ſhall be a partaker of the reſurrection, which will be commemorated at Eaſter. There is, ſays he, alſo another myſtery.—But the Reader, I doubt not, will readily excuſe my quoting any more.

Sexageſima,

Sexageſima, and Quinquageſima, were firſt applied to denote theſe three Sundays; the ſeaſon of Lent had generally been extended to a faſt of ſix weeks, that is thirty-ſix days, not reckoning the Sundays, which were always celebrated as feſtivals. At this time likewiſe the Sunday, which we call the firſt Sunday in Lent, was ſtyled ſimply Quadrageſima or the fortieth, meaning no doubt the fortieth day before Eaſter. Quadrageſima was alſo the name given to the ſeaſon of Lent, and denoted the Quadrageſimal, or forty days faſt. When the three weeks before Quadrageſima ceaſed to be conſidered as weeks after the Theophany (or Epiphany), and were appointed to be obſerved as a time of preparation for Lent, it was perfectly conformable to the ordinary mode of computation to reckon backwards, and for the ſake of even and round numbers, to count by decads. The Authors of this novel inſtitution, and the Compilers of the new proper offices, would naturally call the firſt Sunday before Quadrageſima, Quinquageſima; the ſecond, Sexagegeſima; and the third, Septuageſima. This reaſon at leaſt correſponds with what CHARLEMAGNE ſtates in anſwer to the enquiries of our learned countryman ALCUIN, and with the account that ſeems to be at preſent moſt generally adopted. I muſt add, that after conſidering with attention, what CHARLEMAGNE, ALCUIN, AMALARIUS, RHABANUS MAURUS, IVO, RUPERTUS, and DURANDUS have ſaid upon the ſubject, this appears to me the only account, that is in any tolerable degree

degree rational and ſatisfactory. At the Reformation, technical and eccleſiaſtical titles and terms were not always tranſlated from the original language into our own, and among others are retained the Latin names of theſe three Sundays. Of whatever antiquity the inſtitution of Septuageſima and the two following Sundays may be, no veſtige of it is diſcoverable even in the Roman Church, where it originated, before the beginning of the ſixth or the cloſe of the fifth century. GELASIUS and GREGORY notice theſe days in their Sacramentaries, but after the death of the latter they had not been received into either France or Spain. It is plain, however, that in the time of CHARLEMAGNE, and our ALCUIN at lateſt, not only the preſent names of theſe Sundays, but alſo the proper offices that GREGORY had aſſigned to them, were generally adopted in the Churches of *France* and *Britain*.

When the names of theſe Sundays, and their reſpective offices, were introduced by authority into France and Britain, they were all introduced together. Yet Quinquageſima ſeems to have been known firſt. The firſt Council of Orleans* made a decree againſt the admiſſion of Quinquageſima, and ordered that Lent ſhould be retained within its ancient limits. At this time the names Sexageſima and Septuageſima were probably not known in France. By the fourth Council of Orleans†, the names and the obſervation of Quinquageſima and

* A.D. 511. † A.D. 541.

Sexageſima

Sexageſima are ordered to be ſuppreſſed, and uniformity in the keeping of Lent is preſcribed. Septuageſima does not appear to have been yet heard of in France, and this order was probably levelled againſt the practice of ſome, who, in imitation of the Greeks, began to omit the Saturday faſt, and to extend the duration of Lent, in order to make make up the number of faſting days. At Rome the three days were inſtituted at the ſame time.

On Septuageſima, and the two following Sundays, the compilers of our office have retained the Collects, Epiſtles, and Goſpels, which they found appropriated to theſe days in the Miſſal of Sarum, and other ancient Liturgies; excepting only the Collect for Quinquageſima, for which day they compoſed a new one more conſonant to the ſubject of the Epiſtle. The old Collect both in GREGORY's Sacramentary, and the Miſſals, was "Preces noſtras, "quæſumus, Domine, clementer exaudi; atque a "peccatorum vinculis abſolutos ab omni nos adverſi-"tate cuſtodi, per Dominum." It is perhaps to enter too far into *minutiæ* to notice that on Septuageſima our Collect, as well as that of the Roman, Gallican, and Sarum Miſſals, forms in GREGORY's Sacramentary, not the Collect, but the *Oratio ad populum*, or in the modern language of the Roman Catholics, the Poſt Commuion.

The object of the Church, in inſtituting theſe Sundays and weeks, was to withdraw our attention from the feſtivals of the Nativity, and the Epiphany, from contemplating our Lord's manifeſta-

tion of his divinity: and to direct it to our own ſins and imperfections: to prepare us, as we have ſaid before, to devote the approaching ſeaſon to ſtrict ſelf-examination, to the practice of religious abſtinence, and to acts of more than ordinary humiliation and devotion.

Hence the proper Leſſons for theſe Sundays, are no longer taken from the evangelical prophet, but portions from Geneſis are read, which treat of the fall and its conſequences.

On Septuageſima Sunday, the Collect entreats God favourably to hear the prayers of his people; and particularly beſeeches him, that we, who are juſtly puniſhed for our offences, may by his goodneſs be mercifully delivered from our afflictions. The Epiſtle recommends the mortification of our worldly appetites, and activity in our Chriſtian courſe. The Goſpel has a ſimilar tendency, ſhewing that all who are admitted into Chriſt's vineyard muſt labour, if they expect to obtain the promiſed reward.

The Collect for Sexageſima confeſſes the frailty of our nature, and the weakneſs of our abilities, and acknowledges, that he to whom "the ſecrets of all hearts are open" perceives that we confide not in ourſelves. It therefore beſeeches him to ſuccour and defend us. As an encouragement to truſt in God, and to bear with patience the evils and dangers of our ſpiritual warfare, the Epiſtle propoſes the example of St. Paul, who was remarkable for his exertions and ſufferings in the cauſe of the

the Goſpel; and here glories in his weakneſs and infirmities, which God had enabled him to rectify. The Goſpel recommends vigilance againſt the ſeduction of the Devil, and the allurements of the world, with carefulneſs both to hear and keep the word of God, if we hope to bring forth the fruits of eternal life.

On the two preceding Sundays, acts of mortification, with vigilance and circumſpection, were recommended. But to theſe we muſt add faith and charity, that is faith working by love; becauſe without this the moſt ſincere profeſſion of all the articles of the Chriſtian faith, and the performance of every other duty, "will profit us nothing." The Collect therefore prays for an increaſe of this moſt excellent gift of charity, or univerſal benevolence. The Epiſtle deſcribes and illuſtrates this virtue and appreciates its value: the Goſpel gives us an inſtance of faith in Chriſt. Faith in him will illuminate our ſpiritual darkneſs, diſpoſe us not only to profeſs his religion, but to riſe up and follow him in all holy converſation and good works, and more eſpecially in diffuſive charity towards all mankind.

The Tueſday after Quinquageſima is called Shrove-Tueſday, or Shrove-tide, from *Shrove*, the preterit of *Shrive*, an antiquated word, which ſignifies to hear or to make confeſſion. On this day it was uſual for the people to confeſs, that they might be better prepared for the obſervation of the enſuing ſeaſon of penitence, and for receiving the

Sacrament at Eaſter. It was afterwards converted into a day of idle ſports and amuſements; and within theſe few years, in many parts of England, its anniverſary was diſtinguiſhed by riot and drunkenneſs, by bull-baiting, cock-fighting, and ſuch other diverſions, as were calculated to promote cruelty, inhumanity, and every thing the moſt oppoſite to the virtues, which it was the intention of the Church to teach and encourage.

OF THE INSTITUTION OF LENT,

ITS ORIGINAL DURATION, ITS AUGMENTATION, AND ITS OBSERVANCES.

THOUGH faſting be a divine command, though the examples of faſting, and the precepts in the Old Teſtament enjoining it, be authoriſed and ſanctioned by the example and precepts of Jeſus Chriſt in the Goſpel, yet the Church of England no where ſays, that the eſtabliſhment of Lent (that is the form and manner of obſerving the faſt before Eaſter for a preſcribed number of days) is of either divine, or even apoſtolic inſtitution. If it be clear that, after our Lord's aſcenſion into Heaven, the Apoſtles and the firſt converts to Chriſtianity obſerved frequent faſts, it is far from being plain, that any of theſe were annual faſts, recurring at ſtated

ſtated ſeaſons*; and it is certain that the faſt, which St. Luke ſpeaks of in the Acts of the Apoſtles, as happening during St. Paul's voyage from *Paleſtine* to *Rome* †, was not the faſt of Lent, as ſome would have it, but the great Jewiſh faſt, holden on the tenth day of their ſeventh month, that is about the end of September.

Our Lord delivered no directions whatever, reſpecting ſeaſons or days of faſting. Yet from the earlieſt ages of the Church, very particular and very extraordinary attention was paid to the anſwer, which he gave to the queſtion put to him by the Diſciples of John and the Phariſees. The queſtion was, "Why do the Diſciples of John and "of the Phariſees faſt, but thy Diſciples faſt not? "And Jeſus ſaid unto them, Can the children of the "bridechamber faſt while the Bridegroom is with "them? As long as the Bridegroom is with "them they cannot faſt. But the days will come "when the Bridegroom ſhall be taken away from "them, and then ſhall they faſt in thoſe days ‡." The time of the Bridegroom's abſence, or being taken away, was univerſally underſtood to mean

* Yet it has been generally preſumed, and with the appearance of probability, that the Apoſtles themſelves inſtituted (and if ſo they would of courſe obſerve) the anniverſary of the three days on which Chriſt died, roſe again, and aſcended into Heaven, together with that of the deſcent of the Holy Spirit upon themſelves on the day of Pentecoſt.

† Chap. xxvii. 9.

‡ Mark ii. 18.

the time that intervened between the crucifixion and reſurrection of our Lord; and at the cloſe at lateſt of the firſt century, the Friday and Saturday before Eaſter were, by the generality of Chriſtians, obſerved as days of faſting and mourning; and obſerved for this reaſon, "In thoſe days was the "Bridegroom taken away*."

The earlieſt account of the ante-paſchal faſt, or the faſt before Eaſter, is given by IRENÆUS, in a fragment preſerved in EUSEBIUS. IRENÆUS was the Diſciple of POLYCARP, and POLYCARP the Diſciple of the Evangeliſt St. John; ſo that IRENÆUS was, what ſome of the Fathers have termed him, *a man almoſt apoſtolic.* In A. D. 167. when IRENÆUS was ſeventy years old, he was made Biſhop of *Lyons*, and in a letter written either in the name of the whole Gallican Church, or at leaſt of that part of it over which he preſided, to VICTOR, Biſhop of *Rome*, who had a ſtrong deſire to excommunicate the Aſiatics, on account of (as he conceived) their heterodox obſervation of Eaſter; IRENÆUS informs him, that in the dioceſe of *Lyons*, Eaſter was kept only on a Sunday. After remonſtrating with VICTOR for his attempt to excommunicate Churches, which followed cuſtoms and obſervances handed down to them by their forefathers, he adds "There "is a diſagreement, not only about the day" (of Eaſter) "but even about the very form of the faſt"

* In this both the Montaniſts and Catholics agreed. TERTULLIAN ſometimes calls the faſt *dies paſchæ*, by which Friday only is meant.

(before

(before Eaſter.) "Some think they ſhould faſt "one day, ſome two, and others even more. Some "meaſure their day *" (of faſting) "by forty hours "nocturnal and diurnal. This variety," continues IRENÆUS, "did not originate in our time, but "long before among our anceſtors. Yet they "lived peaceably together, and ſo do we †. The "difference in the obſervation of the faſt confirms "the concord of our common faith."

It is worthy of particular attention, that the ſpace of forty hours here mentioned by IRENÆUS, and during which ſome in the firſt century kept the faſt before Eaſter, is as nearly as can be aſcertained, exactly equal to the ſpace that elapſed between the departure and the return of the Bridegroom, between the Crucifixion and the Reſurrection of our Lord. He was faſtened to the Croſs about twelve on Friday, and he expired about three. His body remained in the grave during part of Friday, the whole of Saturday, and part of Sunday. And he aroſe early on the morning of Sunday, for "as it "began to dawn ‡, very early in the morning §, "early when it was yet dark ‖," Jeſus was already riſen. Now if we may venture to ſuppoſe that he

* VALESIUS conjectures, that *day* was here copied inſtead of *faſt*, and goes ſo far as to ſay, that if IRENÆUS did not write faſt, he ſhould have written it. Yet a day of forty hours is a language intelligible enough.

† The word IRENÆUS means peaceable and pacific: and the conduct of this prelate correſponded to his name.

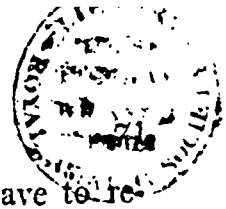
‡ Matthew. § Mark and Luke. ‖ John.

aroſe about four on the morning of Sunday, and count from twelve on Friday, we ſhall have the time preciſely, the forty hours required.

It has been maintained, and it is reaſonable to believe, that they who in the firſt and ſecond centuries faſted forty hours before Eaſter, did it in imitation of Chriſt's faſt of forty days in the deſart after his baptiſm. The earlier Chriſtians were more diligent in their endeavours to imitate their Lord, than modern Chriſtians may immediately ſuppoſe. To faſt forty days exceeds the power of human nature, and can only be accompliſhed by a miracle, but to faſt forty hours is neither impoſſible nor preſumptuous. From this quadrigeſimal or ante-paſchal faſt of forty hours, it is, I think, much more than probable, that *Quadrageſima*, or the preſent *Lenten* faſt of forty days, originally derived its name*.

In

* When the faſt was afterwards extended not to forty, but to thirty-ſix days, for its obſervation, new analogies were imagined, and new reaſons invented, ſome of them ſufficiently *cabaliſtic*. The faſting, on account of the Bridegroom's abſence, was changed into a faſt in imitation of Moſes, Elias, and our Lord, each of whom, on different accounts, faſted forty days. Yet as TERTULLIAN expreſsly affirms, "the days on which the Bridegroom was taken "away, were the determinate and the only legitimate days of "faſting," which the Catholic Chriſtians admitted in his time. (De jejun. cap. 2.) The words *Quadrageſima* in Latin, and τεσσαρακοστη in Greek, are frequently employed to denote an annual faſt of much leſs than forty days continuance. The Montaniſts, ſays JEROM (Ep. 54. ad Marcel.), have three Quadrageſimal faſts, or three Lents, but two of the three conſiſted of only five days



In confirmation of this opinion I have to remark, that the moſt abſtemious of thoſe, who faſted two days before Eaſter day, took refreſhment on the evening of each; but they that faſted forty hours, abſtained, in imitation of their Lord, from all nutriment whatever from Friday to Sunday. They who faſted only one day before Eaſter, always choſe Friday, in commemoration of the Bridegroom's being taken away.

To give even a conciſe account of the hiſtory of Lent, and its multifarious variations, would be to compile a volume: to attempt to reconcile the contradictions of eccleſiaſtical writers, reſpecting the obſervance and continuance of it, at different times and in different places *, would be a taſk, not only

days each. Socrates (Lib. V. Cap. xxii.) expreſſes wonder that they, who before Eaſter faſted five days in the week during three weeks, they that faſted ſix weeks, and they that faſted ſeven, ſhould all agree in denominating each of their reſpective faſts *Quadrageſima*, or the faſt of forty; and he adds, that for this appellation the ευρισιλογυντες, they that had the knack of inventing reaſons, aſſign different reaſons. *Quadrageſima*, it would ſeem, had now among Chriſtians, become a name for any great and ſolemn faſt, as hecatomb among the heathens was the appellation of any extraordinary ſacrifice.

* I might have added, *or even of the ſame place at the ſame time.* Let us, for inſtance, take no obſcure place, but *Rome* itſelf. The hiſtorians, Socrates and Sozomen, were contemporary with pope Leo the Great. Socrates aſſures us, that "in his "time the faſt before Eaſter was obſerved at *Rome* for only three "weeks, and that the Saturdays were exempted." (Lib. v. cap. xxii.) Yet faſting on Saturday was almoſt peculiar to *Rome*.

only tedious and difficult, but in ſome degree foreign to the purpoſe. My object ſimply is to elucidate our own eſtabliſhed forms. I ſhall therefore enter into no minute detail, but content myſelf with preſenting to the Reader a few general remarks.

The early Chriſtians, however they might differ about the proper time of celebrating Eaſter itſelf, univerſally agreed in obſerving the faſt before it; but it was for three centuries at leaſt, left to the diſcretion of each individual, to determine the duration of his faſt. Some, as we have already ſeen, faſted one day, ſome forty hours, ſome two days, and others more: but ſome one or other of theſe faſts all Chriſtians thought themſelves bound to obſerve. The ſeaſon of Lent did not indeed long remain confined within theſe narrow limits. Before the cloſe of the ſecond century in the time of TERTULLIAN, (the moſt ancient of the Latin writers, whoſe works are extant) the Montaniſts, a ſect of Chriſtians that affected great auſterity of life, and

Rome, SOZOMEN ſays, that in ſome places, alluding probably to *Rome*, they faſted three weeks; but he does not expreſsly mention *Rome*. LEO, who certainly knew the cuſtoms of the Church of which he was ſupreme head, in eight of the twelve Homilies on Lent which he delivered in *Rome*, calls it a faſt of ſix weeks, or forty days. Yet CASSIODORE, who was Conſul of *Rome* in the next century, retains in his *tripartite* hiſtory the words of SOCRATES, and the venerable BEDE, who wrote about 150 years after the time of CASSIODORE, ſays, that in ſome parts of *Italy* the faſt was kept three weeks, and in others one. Who will diſentangle this intricacy, and determine a point ſo uncertain?

made

made an oſtentatious diſplay of the number of their annual faſts, kept a faſt of two weeks before Eaſter; and the Catholics themſelves, ſoon extended their faſt to one week, and not long afterwards to two. DIONYSIUS ALEXANDRINUS tells us that in his time *, ſome faſted two days in the week before Eaſter, ſome three, ſome four, and others ſix; but in the time of EPIPHANIUS †, all the people faſted the whole week. At the cloſe of the fourth century the duration of the faſt was in ſome places three weeks, in ſome ſix, and in others ſeven. But the moſt general uſage, in the Weſtern and African Churches, was to limit the *Lenten* faſt to ſix weeks, or thirty-ſix days. And this practice continued from the end of the fourth to the middle of the ninth century, when in ſome places, as has been already ſtated, four days were prefixed to Lent. But before the latter part of the eleventh century, it was not generally eſtabliſhed in either the Gallican or Britiſh Churches, that theſe four days ſhould form a part of the *Lenten* faſt.

From this ſhort ſtatement, it is evident, that the paſchal faſt conſidered as a faſt of thirty-ſix or forty days, was ſo far from being inſtituted by the Apoſtles, that it was not known in the earlier ages of the Church ‡. Yet ſome may urge the authority of JEROM,

* A.D. 250.

† A.D. 368.

‡ If any man ſhould ſay, that Kings are all created, as Adam was, in full ſtature and manhood by God himſelf immediately, he could

JEROM, of LEO, and of others of inferior note. We admit that the firſt of theſe calls Lent an apoſtolical tradition. But let JEROM's meaning be explained by JEROM himſelf. On the queſtion of the Saturday's faſt, he ſays, "Let every province "abound in their own ſenſe, and ſuppoſe the pre- "cepts of their anceſtors to be apoſtolical laws." LEO repeatedly ſays the quadrageſimal faſt is of apoſtolic inſtitution. But Roman writers themſelves acknowledge that LEO gives the epithet of apoſtolic, not only to eccleſiaſtical uſages, which he found eſtabliſhed in his own Church, but to every thing decreed in the Archives of his predeceſſors in the apoſtolic See.

CHRYSOSTOM however, with others, conſiders Lent to be merely an uſeful eccleſiaſtical ordinance, and his diſciple CASSIAN informs us, that whilſt the "perfection of the primitive Church remained "inviolate, and its beauty unſullied, Lent was not "obſerved," that is, not obſerved in the ſame

could beſt be confuted by the midwives and the nurſes, the ſchoolmaſters and the ſervants of the family, and by all the neighbourhood, who ſaw them born infants, who took them from their mother's knees, who gave them ſuck, who carried them in their arms, who made them coats and taught them their letters, who obſerved their growth, and changed their miniſteries about their perſons. The ſame is the caſe of the preſent article. He that ſays our Lent, or forty days faſt before Eaſter, was eſtabliſhed by the Apoſtles in that full growth and ſtate we now ſee it, is perfectly confuted by the teſtimony of thoſe ages that ſaw its infancy and childhood, and helped to nurſe it up to its preſent bulk.—Taylor's Ductor Dubitant.

manner

manner as it was in his own times. "But that "when the apoſtolic fervor of devotion had abated, "when men became too much involved in ſecular "purſuits, and too little acquainted with either "continence or compunction; then the clergy be-"gan to recall them, by the canonical appoint-"ment of faſting, and by compelling them to ap-"propriate the tenth part of their time to the ſer-"vice of God *." The duration of the ante-paſchal faſt was enlarged, and a ſtrict obſervance of it enforced, by the authority of the governors of the church, that by abſtinence and religious exerciſes, purity of mind might be reſtored, that the defects of other times might in ſome degree be redeemed in this, and more eſpecially that none might irreverently or inconſiderately approach the Lord's table at the enſuing ſolemnity of Eaſter. At Eaſter likewiſe were admitted into the Church catechumens by baptiſm, and penitents by abſolution, both of whom were obliged to a ſtrict obſervance of Lent.

In this ſeaſon they who lived in populous cities, or in the vicinity of the greater Churches, held religious aſſemblies every day, and every day ſermons were preached amongſt them. The following extract from the homilies of CHRYSOSTOM, may ſerve to ſhew the nature and tendency of the an-

* Caſſian. Collat. xxi. Cap. xxx.—The devoting of the tenth part of our year to God is frequently mentioned after the faſt was extended to ſix weeks or 36 days, 36 is nearly a tenth of 365.

cient Lenten diſcourſes. "To aſſemble in this "place every day during Lent, to hear ſermons "continually, and to faſt the whole ſeaſon, is not "all that is required. If theſe aſſemblies, exhor-"tations, and faſtings, do not ſpiritualize the ſoul, "ſo far from being profitable, they will but in-"creaſe our condemnation. If after ſo much "care and culture, our diſpoſitions be not melio-"rated, if the angry man does not become meek, "and the paſſionate gentle and mild; if the covet-"ous man does not deſiſt from his fury in the "purſuit of riches, and give himſelf to alms-deeds; "if the intemperate man does not become ſober "and chaſte; if the vain-glorious does not learn "to deſpiſe falſe honour, and to ſeek that which is "true, &c.—if we do not conquer theſe and all "other affections that proceed from natural depra-"vity; though we aſſemble here every day, and "enjoy continual preaching and inſtruction, with "the aid of faſting, what pardon can we expect, "what apology can we make?"

Abſtinence was naturally, and at all times conſidered as eſſential to the faſt; and the moſt ancient manner of obſerving Lent, was to refrain from all food till the evening: for the change of diet, as of fleſh for fiſh, was not by the ancients accounted a faſt. Their only refreſhment was a moderate ſupper, and they partook indifferently of animal, or other food, of whatever was provided. In ſubſequent ages, the uſe of fleſh and wine was generally prohibited: But the manner of faſting was in different

ferent times and places, not leſs various, than the days and ſeaſons devoted to the duty. Some abſtained from all creatures, which had once had life; ſome from all but fiſh; others eat fowls as well as fiſh; others abſtained from eggs, milk, and fruit, and eat only pulſe, roots or bread; others abſtained even from theſe, and again others indulged themſelves with the addition of a little ſalt and water to their bread.

Beſides the abſtinence of the mouth, abſtinence from eating and drinking, refraining from gratifications that were at other times eſteemed innocent, was ſtrictly inſiſted on in Lent: ſuch were the frequenting of places of public amuſement, the uſe of the bath, and conjugal intercourſe. During the whole of Lent were prohibited the ſolemnization of marriages, the celebration of the feſtivals of Martyrs *, and the obſervance of the birth-days of individuals;

* In the Weſtern Church, no day in Lent, beſides Sunday, not even the Annunciation of the Bleſſed Virgin, was exempt from faſting. But on the feſtivals they broke their faſt at an hour earlier than uſual. By the Council of *Trullo*, in 692, the feaſt of the Annunciation, called one of our Lord's feſtivals, was exempted from faſting. A Canon of this Council affected to ſubject the Weſtern Churches to the uſages of the Greeks, and to prohibit their faſting on the Saturdays in Lent, under the pains and penalties of depoſition for the Clergy, and excommunication for the laity. But their writers of the twelfth century mention with regret, that the Weſtern Churches ſtill, in ſpite of the Canon, remained attached to their ancient uſages. The Council of *Laodicea*, in the fourth century, made a Canon forbidding the celebration of the feaſts of Martyrs (and at that period there were no other)

dividuals; theſe feſtive ceremonies being thought incompatible with the humiliation and contrition, that ought to accompany the ante-paſchal faſt. All proſecutions likewiſe in criminal caſes during Lent, and all corporeal puniſhments were forbidden by the imperial laws. "Let no puniſhment," ſays the Code of THEODOSIUS, "be inflicted on the "body in the ſacred ſeaſon of Lent, when we ex- "pect the abſolution of our ſouls."

The laſt week of Lent in particular, the great week, holy week, or Paſſion week, was obſerved with extraordinary ſtrictneſs and ſolemnity. "We "call this the great week," ſays CHRYSOSTOM *, "not becauſe its days are longer, or more in num- "ber than thoſe of other weeks, but on account "of the great things that in it were performed by "our Lord. In this great week an end was put to "the tyranny which the devil had long exerciſed, "death was deſtroyed, the ſtrong man was bound,

other) in Lent, excepting on Saturdays and Sundays; which two days the Orientals obſerved as feſtivals throughout the year. This accounts for the non-appearance of any Saints days in the more ancient Calendars (of *Africa*, *Italy*, *Spain*, and *France*) during this ſeaſon. From the Sacramentaries likewiſe, edited by MABILLON, it appears, that the feſtivals of Saints were not celebrated in Lent (though a ſimple commemoration of them might be made) before the eighth century. In 656, the Tenth Council of *Toledo* refuſed to admit the feaſt of the Annunciation to be held on the 25th of March, becauſe that day commonly made a part of Lent. The Council therefore transferred it to the eighth day before Chriſtmas. See Baillet.

* De Hepdomade magna.

"and

" and his goods were ſpoiled, ſin was taken away,
" and the curſe aboliſhed, Paradiſe was opened,
" and Heaven made acceſſible, men and angels
" were united, the partition wall was broken down,
" the barriers removed, the God of peace made
" peace between heaven and earth.—In this week
" many increaſe their labours; ſome add to their
" faſtings, others to their watchings, and others
" give more liberal alms.—Not one city only, but
" all the world goes forth to meet Chriſt, not with
" branches of palms in their hands, but with alms-
" giving, humanity, virtue, tears, prayers, faſtings,
" watchings, and every kind of piety, which they
" offer and preſent unto Chriſt, their Lord."

In what have been ſtyled the darker ages, and in the following ages of Chriſtianity, the deſign of the faſt was abuſed, its intention was miſrepreſented, and its obſervance corrupted by popery, and more eſpecially by the caſuiſtry of the ſchool divines in the twelfth and thirteenth centuries.

It would, however, be a tacit libel againſt the late Gallican Church, not to acknowledge publicly, that moſt of the abuſes of the Scholaſtics, and Jeſuits, ſo far as Lent is concerned, have been expoſed and juſtly cenſured, by her ableſt ritualiſts and ſoundeſt divines; but it is the honeſt boaſt of our national Church, that all theſe abuſes have for more than 250 years been diſcharged from her forms. The faſt which ſhe directs, is not only an ancient, but a ſimple, innocent, and commendable inſtitution.

In this, as well as in a thouſand other inſtances, the piety, erudition, good ſenſe, and moderation of the Engliſh reformers are diſcernible. Neither the Homilies nor the Liturgy countenance the opinion, that the Lenten faſt is of divine or apoſtolic appointment, or that faſting at any particular ſeaſon is enjoined by any precept of the Goſpel. Still that our Lenten faſt muſt be conſidered as ſomething more than a merely civil or political inſtitution is evident from the ſtatutes of the realm. They expreſsly aſſert, that "due and godly abſtinence is a mean to virtue, and to ſubdue men's bodies to their ſouls and ſpirits *."

When the pious Chriſtian obſerves days of abſtinence with proper diſpoſitions, when he looks upon faſting, not as an eſſential part of Religion, but ſimply as auxiliary to the due performance of religious acts, to the mortifying and ſubduing of criminal appetites and paſſions, and to the ſpiritualizing of the ſoul: when he ſets apart for prayer, ſelf-examination, and contrition, and for the receiving of religious inſtruction and reproof, that time which Chriſtians have in general allotted for theſe ends; when he thus complies with the directions of his lawful ſuperiors, and of ancient Canons, and with the uſages of the eſtabliſhed Church, of which he is a member; when he does not hope by abſtinence at one ſeaſon, to compound for exceſs at another, when he is fully perſuaded,

* 3 Edw. VI. C. 19.

that

that "neither one day nor one meat is holier, or "cleaner than another*;" yet on certain days chuſes to abſtain from certain meats, not becauſe they are unlawful, but becauſe they are leſs ſubſervient to keeping the body under ſubjection: when in things indifferent he neither rigorouſly confines himſelf to rules, nor adopts what might tend either to trench on Chriſtian liberty, or to open a door to licentiouſneſs; when he thus keeps the appointed faſts, his practice correſponds with the intentions of our Church, and the injunctions of the Goſpel; with what our Saviour regulated by his precepts, and recommended by his example: and ſuch a faſt we cannot heſitate to pronounce will be acceptable to the Lord †.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

THE ſcrupulous devotion of thoſe, who obſerved with concern that the Lenten faſt conſiſted of only ſix and thirty days, gave riſe to the practice of faſting on the Wedneſday, and the three following days in Quinquageſima week, in order to make the number of forty days complete. This inſtitution was confined however to the Weſtern Churches only: for though the Eaſtern began to faſt upon the Monday in Quinquageſima, they did not ac-

* 3 Edw. VI. C. 19.

† See Smallridge, Serm. X.

compliſh the number of forty days, as every Saturday, except that immediately before Eaſter, was exempt from faſting. They afterwards began this faſt on Sexageſima Monday.

Some think that theſe four days were prefixed to Lent by GREGORY the Great; and it muſt be confeſſed, that proper offices for the celebration of the Euchariſt on Aſh-Wedneſday, are appointed in his Sacramentary. But it is equally certain, that theſe were not added to the book, till long after his death*. GREGORY himſelf in his ſixteenth homily upon the Goſpels, remarks, that from "this day" (Quadrageſima, or the firſt Sunday in Lent) "are "ſix weeks, or forty-two days; that when the "Sundays are ſubtracted, only thirty-ſix days of "faſting remain; and that, as the year is com-"poſed of three hundred and ſixty-five days, by "faſting thirty-ſix, we devote a tenth part of our "year to God."

Even in the time of CHARLEMAGNE we find no mention of faſting on Aſh-Wedneſday, and the three ſucceeding days: yet it is probable that the practice was, in ſome few places, introduced about the

* The Sacramentary of GREGORY, and indeed all ancient Sacramentaries and Lectionaries, were from their very nature peculiarly expoſed to adulteration. When a new title, a new paſſage, or a new ceremony came to be introduced and eſtabliſhed in places where GREGORY's forms had been generally uſed, interpolations more or leſs would naturally follow. Still where GREGORY and the Miſſals differ, we diſcover what was the more ancient practice.

end,

end, or ſoon after the end of the reign of his ſucceſſor. In 866 the inſtitution appears to have been recent, and by no means general. It is in this year mentioned by BERTRAMUS (or rather RATRAMNUS) a Gallican Monk, in his vindication of the Weſtern Church, againſt the errors of the Greeks, a work undertaken at the requeſt of Pope NICOLAUS. Among other ſubjects of diſpute, the Greeks had cenſured the Latins for faſting only ſix weeks, or thirty-ſix days, and before RATRAM wrote, they had never heard of this novel eſtabliſhment of the additional four days in the Weſtern Church. It is but fair to add in defence of the Latins, that the Greeks themſelves did not then faſt more than thirty-ſix days.

During the ninth century, the order to begin the Lenten faſt on the Wedneſday in Quinquageſima week was neither ſo general, nor ſo ſtrictly enjoined, as to ſecure univerſal obedience in ſubſequent ages. After RATRAM's apology was written, the Church of *Rome*, while NICOLAUS was Pope, continued to obſerve a faſt of only thirty-ſix days; and in the Church of *Milan*, which has been peculiarly diſtinguiſhed for its attachment to its own ancient rites, the common uſage of beginning the Lenten faſt in Quinquageſima week, has at no time been received. In the ſixteenth century, when various reforms were made throughout that province, the faſt of Lent was ordered to commence on Aſh-Wedneſday, in thoſe places only, where the *Ambroſian* offices were not uſed.

As ſoon as the Wedneſday in *Quinquageſima* week came to be obſerved as the firſt day of Lent, either proper offices were appointed for the day, or what I conceive to have been the caſe, the offices that had before been employed on the Monday after *Quadrageſima*, were, with the accompaniment of ſome additional rites and ceremonies, transferred to *Aſh-Wedneſday*. That part of the offices to which I more particularly allude, regards the manner in which the Church treated thoſe offenders, on whom it had impoſed public penance, and who were intended to be re-admitted to abſolution, reconciliation, or church-communion before Eaſter. The prieſt or biſhop having previouſly heard their confeſſion, they were on *Aſh-Wedneſday* preſented at the doors of the church; and after their admiſſion they were by the prieſt cloathed with ſackcloth. Aſhes were thrown upon their heads; they were ſprinkled with holy water, and the ſeven penitential Pſalms were recited, all the Clergy lying proſtrate on the floor. The penitents thus attired, and bare-footed, were then driven out of the church, and not ſuffered to return into it again before the Thurſday in Holy week, when they were admitted to the benefit of abſolution. At their expulſion from the church, the Clergy, with the batoon of the croſs in their hands, followed them to the door, where they recited from Geneſis, "In the ſweat of thy face ſhalt "thou eat bread till thou return unto the ground; "for out of it waſt thou taken: for duſt thou art,

"and

"and unto duſt ſhalt thou return;" intimating, that they caſt them out of the church, as God caſt Adam and Eve out of Paradiſe after their tranſgreſſion. The doors were then ſhut againſt them, and the Euchariſt adminiſtered to the faithful *.

Theſe formalities were at firſt intended for only notorious and ſcandalous ſinners: for thoſe whoſe crimes were publicly known, and had given public offence. But in proceſs of time, the pious and the devout were prompted, by what they conceived to be the ſpirit of penitence, to ſhare in theſe humiliations: and the ceremony of ſprinkling aſhes on the foreheads of the faithful on Aſh-Wedneſday is ſtill retained by the Roman and Gallican Churches. When the ſervice is ended, the congregation in general kneel at the rails of the altar; and the prieſt ſprinkles a ſmall portion of wooden aſhes on the forehead of each †. He at the ſame time marks the forehead with the ſign of the croſs, and repeats, as a ſolemn warning, the words, "Remember,

* Till the late revolution in France, it was cuſtomary in the church of *Notre Dame*, at *Paris*, and in other cathedral churches, for notorious offenders, ſometimes with ropes round their necks, to do public penance on this day. After which they were driven out of the church, and re-admitted to Communion on Holy Thurſday, i. e. the Thurſday before Eaſter.

† It was the cuſtom in England, and in other places, to make uſe of the aſhes of the branches that had been carried in the proceſſion on Palm Sunday in the preceding year, and had been bleſſed. Theſe were kept tied up in little faggots in the ſacriſty, or veſtry-room, till the morning of Aſh-Wedneſday, when they were burnt and bleſſed again.

" O man, that thou art duſt; and unto duſt ſhalt " thou return."

From this ſhort account of the mode in which penitents were treated on Aſh-Wedneſday in the eleventh century, it is evident that ſome of the particulars were conformable to the more ancient diſcipline, and employed at other times of penance beſides the firſt day of Lent: for in the earlier ages of the Church, ſackcloth and aſhes were among the externals of repentance. But it is equally clear that ſome other things, ſuch as the uſe of holy water, and of the ſeven penitential Pſalms, are of a more modern date. The ancient diſcipline recogniſes no holy water, and only one penitential Pſalm, the fifty-firſt, which the Compilers of our offices have with their uſual judgment, and reſpect for the practice of the purer ages, retained in the Commination. Having mentioned the Commination I ſhall here further remark, that what is ſtated above formed a part of the godly diſcipline, of which, as the introduction to that office obſerves, the reſtoration is greatly to be wiſhed.

The rites preſcribed for Aſh-Wedneſday were always accompanied with prayer: but the prayers in ſome places were not very appropriate, and in others, idle ceremonies were introduced.

Rupertus, who wrote in the beginning of the twelfth century, declares, that in his time, the prayers were ſo far from having any relation to particular ſins, which either the congregation or individuals might have committed; that they were calculated

calculated only to remind the people of the ſtate into which man had fallen, in conſequence of Eve's liſtening to the ſuggeſtions of the devil. He adds, that it was the cuſtom to walk barefooted to Church; by which was meant to be exhibited the denuded ſtate of Adam and Eve after their eating of the forbidden fruit. By ÆNEAS SYLVIUS we are told in his *Europa*, that in ſome places *, the people ſelected one whom they ſuppoſed to be the wickedeſt in the neighbourhood, that they dreſſed him in mourning, put a large veil over his face, and conducted him to the Church. That after the ſervice he was turned out, compelled to walk barefooted about the town, during the whole ſeaſon of Lent, and to viſit all the Churches and holy places which it contained, but not permitted to enter any of them, nor allowed to ſpeak to any perſon, &c. &c. &c. At the end of Lent he was abſolved, and eſteemed to be free from all ſin, but the name of Adam, which was given him on the occaſion, generally ſtuck to him for the reſt of his life.

Theſe ſuperſtitious practices, which had perhaps never become general, were however laid aſide long before the era of our Reformation, and the ceremonies and offices appointed for this day in the Miſſals (though the Miſſals here differ very materially from each other) were, in general, rational and proper; and many parts of them ſolemn, pious, and affecting. Our Commination contains moſt of what was

* At *Halberſtadt*, in *Saxony*.

valuable in theſe offices, and is in many reſpects ſuperior to any of them. We read the ſeven penitential Pſalms, three in Morning Prayer, three in Evening Prayer, and one in the Commination. The Epiſtle and Goſpel are the portions of Scripture that were read at the Communion on this day, from the time of its being appointed the head of the faſt, or the firſt day in Lent. Both recommend to our conſideration the moral purpoſes of faſting, and caution us againſt relying upon mere external formalities, and obſervances; which if deſtitute of the internal principles of genuine contrition for our offences, of piety to God and charity to man, will profit us nothing. The Collect compiled at the Reformation, is a judicious ſelection from the ſeveral prayers appointed for this day in the Miſſals.

It is remarkable that no ſelection of proper Leſſons has been made for Aſh-Wedneſday in any of our books. The omiſſion has been noticed, but it cannot be ſatisfactorily accounted for. It could hardly be an overſight, for they who at the firſt reviſal of Edward's book, allotted proper firſt Leſſons, at leaſt, to all the holidays, that were before unprovided with them, could not eaſily overlook Aſh-Wedneſday: and they who at the laſt review thought it expedient to appoint proper Pſalms for this day, muſt, one would think, have noticed its want of proper Leſſons; and ſuitable proper Leſſons might have been eaſily ſupplied. Yet till ſome better, or the true reaſon can be diſcovered, we muſt be content to attribute the omiſſion, to either over-

ſight in the reviſers, or to ſome other accident, or miſtake. For it is not to be preſumed, that its want of proper Leſſons was meant to be a diſtinguiſhing characteriſtic between Aſh-Wedneſday and every other holiday.

OF THE SUNDAYS IN LENT, AND THEIR PROPER OFFICES.

Our appropriate Communion ſervice for all theſe Sundays, is extracted from the offices appointed for the Sundays in Lent, by the Miſſal of Sarum, if we except the Collect for the firſt Sunday, which was compoſed by the compilers of our Liturgy, and the Goſpel for the ſecond, which they ſelected in preference to the paſſage from St. Matthew, that deſcribes our Lord's transfiguration on the mount.

In the Sacramentary of Gregory, and in the Miſſals, the Sundays in Lent, excepting the two laſt, were reckoned according to their reſpective numbers. The firſt Sunday is by Gregory ſtyled ſimply *Quadrageſima*, but in the Miſſals, the firſt Sunday in *Quadrageſima*. The ſecond, is ſtyled, the ſecond in *Quadrageſima*, and the reſt in the ſame manner.

But the Sundays, and more eſpecially the ordinary * days of the weeks in Lent, were likewiſe diſtinguiſhed

* By ordinary I mean Monday, Tueſday, and the other days of the week, in contradiſtinction to Sunday or the Lord's day. Rhabanus

diſtinguiſhed in a very different manner. Some of their characteriſtic appellations I ſhall notice, and aſſign the reaſons for which they were given. The firſt week I paſs over, chiefly on account of the intervention of the Ember days. The ſecond Sunday was commonly called either the Sunday of the Transfiguration from the Goſpel, or *reminiſcere* (remember) from the firſt word of the Introit at the Communion. For the ſame reaſons the third Sunday was called the dumb devil, and *oculi* (my eyes) appellations, which, were not the cauſes known, might be deemed ſufficiently extraordinary.

This will perhaps be better exemplified, by a remark on the Miſſals. In that of Sarum, which had been generally uſed in England for at leaſt 500 years before the appearance of our book, proper offices for the Communion were appointed for every day in every week of Lent. The Rubric that precedes the office for the ſecond Sunday, and ſtands in the running title, is the ſecond Sunday in Quadrageſima. But the Rubric prefixed to the office for Monday, and the running title is, *feria* ii.

RHABANUS MAURUS, BARONIUS, and others tell us, that Pope SYLVESTER firſt applied *feria ſecunda* to Monday, *feria tertia* to Tueſday, &c. and that this was done to aboliſh from the offices of the church the pagan names of Monday, Tueſday, &c. But the title ſeems to have been commonly received among Chriſtians an hundred years before. TERTULLIAN calls Wedneſday and Friday the fourth and ſixth *feriæ*, and the fourth and ſixth days of the week. De Jejun.

poſt

poſt reminiſcere (the ſecond holiday after *reminiſcere.*) The office for the Tueſday in the ſecond week, is for *feria* iii. *poſt reminiſcere*, &c. And that for Saturday, is *ſabbato poſt reminiſcere.* Then follows the third Sunday in Quadrageſima. But the office for Monday is entitled *feria* ii. *poſt oculi*, that for Tueſday, Wedneſday, &c. *feria* iii. *poſt oculi, feria* iv. *poſt oculi.*

The fourth Sunday was likewiſe called the Sunday of the five loaves, the Sunday of bread, the Sunday of refreſhment, ſince the time that the preſent Goſpel was appointed for this day, but this week was more commonly diſtinguiſhed by the name *lætare* (rejoice) the firſt word in the Introit. The offices for the Monday, &c. in this week are ſtyled *feria* ii. *feria* iii, &c. *poſt lætare.* The fourth Sunday was alſo called Mid-Lent Sunday, a name that it ſtill retains in many parts of England. It was one of the five principal, or ſolemn Sundays of the year, to which their own appropriate offices immoveably attached without giving way to any Saint's day or feſtival whatever. It was likewiſe called Roſe-Sunday, from the Pope's carrying on this day a golden roſe in his hand, which he exhibited to the people in the ſtreets as he went to celebrate the Euchariſt, and at his return.—A full account of this ceremony, and of the many myſtic meanings of the golden roſe, may be found, if thought worthy the ſearch, in DURANDUS, and other ritualiſts.

The

The Collects and Epiſtles for the firſt three Sundays in Lent exhort to patience, perſeverance, temperance, abſtinence from all uncleanneſs, ſelf-denial, mortification, vigilance againſt ſpiritual enemies, and againſt relapſing into ſin. On the fourth it appears to have been the intention of the Church to excite in her ſons ſpiritual joy, and to conſole them under the evils of life: and it is certain that our forefathers obſerved this day with greater feſtivity than any Sunday in Lent*. The ancient Introit was, Lætare Jeruſalem, et conventum facite omnes, qui diligitis eam: gaudete cum lætitia, qui in triſtitia fuiſtis: ut exultetis, et ſatiemini ab uberibus conſolationis veſtræ. Pſalmus 121. Lætatus ſum, &c. The compoſer of this Introit had an eye to the Epiſtle, and eſpecially to the paſſage quoted from Iſaiah "Rejoice "thou barren," &c.

The Goſpels for theſe four Sundays propoſe to our imitation the example of our Lord, who himſelf faſted, and withſtood the temptations of the Devil†, and who went about doing good, healing the ſick, caſting out Devils, and feeding the hungry‡.

The fifth Sunday in Lent was called in the Miſſals *Dominica in paſſione*, or Paſſion Sunday, from the Church's beginning on this day to advert to

* Hence the terms Midlenting, or Mothering, from which ſome degree of exceſs was not always excluded.

† Firſt Sunday.

‡ Second, third, and fourth Sundays.

the

the ſufferings of Chriſt. The Epiſtle treats of Chriſt's oblation of himſelf for our redemption, and in the Leſſon from the Old Teſtament this redemption is typified by the commiſſion given to Moſes to deliver the Iſraelites. In our firſt book the Pſalm employed in the Introit was the fifty-fourth, which has generally been conſidered as prophetic of the ſufferings of our Lord. For this reaſon it was transferred to Good Friday at the laſt review, when "proper Pſalms" were firſt appointed for that day. This Sunday was alſo called *Judica*, from the introduction to the Introit, which was the forty-third Pſalm. From this day to Eaſter Sunday *Gloria Patri* was not ſaid after the Introit.

OF THE SUNDAY AND WEEK BEFORE EASTER; THE ESTABLISHMENT OF THIS WEEK, ITS DIFFERENT NAMES, AND PECULIAR OBSERVANCES.

THE days that Chriſtians in general, in the firſt two centuries, particularly devoted to the commemoration of the death and paſſion of our Redeemer, were only the Friday and Saturday before Eaſter. On theſe days during this period their worſhip more particularly conſiſted of mourning for their own ſins, and of watching for two nights; which were accompanied with prayer, and entire abſtinence from food for forty hours. The Wedneſday and Thurſday in this week were ſoon afterwards united with the faſt, becauſe on Wedneſday the Chief Prieſts and Phariſees had effectually conſpired

ſpired againſt the life of our Lord, and covenanted with *Judas* to betray him into the hands of the Gentiles: and it was not long before the Catholics judged it expedient to dedicate the whole week to ſacred ſolemnities*. When the ſeaſon that we now call Lent came to be publickly eſtabliſhed, and its duration extended to its preſent length, this week was always and every where conſidered as a principal part of Lent, it was obſerved with greater ſolemnity than any other portion of the ſeaſon, and had peculiar offices and ceremonies of its own.

In the third century it was ſtyled the paſchal week, not only on account of our Lord's paſſion on the day of the Jewiſh paſſover, but becauſe this week was immediately connected with our Lord's Paſſover, Eaſter-day or the day of his reſurrection: or, for the due celebration of which great feſtival the paſchal week was regarded as a ſolemn ſeaſon of preparation.

For reaſons nearly ſimilar, it was afterwards both by the Greeks and Latins unanimouſly called the great week, on every day of which the faſtings were prolonged beyond their ordinary hour, the vigils protracted, and the divine offices enlarged and multiplied. Indeed towards the cloſe of the third century, it became a time of ſuch extraordinary devotion, that the whole week was almoſt entirely ſpent in public prayer, faſting, and watching. "This is "called the great week," ſays CHRYSOSTOM, "not

* One reaſon for this probably was, that they might not appear to be outdone by thoſe ſectaries the Montaniſts.

"on

" on account of the length or number of its days,
" for ſome days in the year are longer than theſe,
" and all weeks conſiſt of an equal number of days,
" but on account of the great things which at this
" time were performed by our Lord."

Several other titles were given to this week by the fathers, and ſubſequent eccleſiaſtical writers. From the ſufferings of Chriſt it was called the days of ſorrows, the days of the croſs, the days of ſuffering, the week of faſts, the week of travails and ſore labour, and emphatically the week. But its moſt general name has for many centuries been Holy-week or Paſſion-week, titles ſtill common in the mouths of the members of the eſtabliſhed Church.

In the Miſſals, the Sunday before Eaſter is denominated *Dominica in ramis palmarum*, Palm Sunday; and in many parts of England it ſtill retains its ancient name. On this day, till the era of our Reformation, the people in ſolemn proceſſion carried in their hands palms, or branches of ſome other tree, in commemoration of Chriſt's triumphal entry into Jeruſalem five days before his death. The palms were then placed upon the altar by the clerks, before the time of the celebration of the Euchariſt. Without noticing the various other ceremonies preſcribed by the Miſſals, I ſhall only remark that a leſſon from Exodus * was read, and that numerous benedictory Collects were pronounced over the palms by the prieſt.

* Chap. xv. 27, and xvi. to 11.

This

This ceremony of going in proceſſion, and bleſſing the palms, was once univerſally obſerved by both the Eaſtern and Weſtern Churches, though it does not appear to have been a very ancient practice. Some indeed, among whom on account of his ſuperior learning and general accuracy the Benedictine editor of GREGORY deſerves to be noticed in particular, have ſuppoſed that it was inſtituted in the fourth century. But the opinion is ſupported only by a ſingle paſſage which occurs in CYRIL of *Jeruſalem*, near the end of his tenth Catecheſis. In anſwer to objections that might be made againſt Chriſtianity, CYRIL ſays, "The teſtimonies concerning Chriſt are many. The Father from heaven bears witneſs of the Son: and the Holy Spirit bears witneſs, deſcending upon him in the form of a dove. The Angel Gabriel bears witneſs; the Virgin Mother bears witneſs *, Egypt bears witneſs, Simeon, Anna, John the Baptiſt, and others bear witneſs. The river Jordan, the Sea of Tiberias, the blind, the lame, the dumb, the dead that were reſtored to life, and the devils that were ejected bear witneſs. The tempeſt that was appeaſed, the five loaves multiplied for the uſe of five thouſand men, the wood of the croſs that remains with us to the preſent day, bear witneſs of Chriſt. The palm which is in the valley bears witneſs, affording its branches to all thoſe that then bleſſed him. Gethſemane

* Luke i. 26. 38.

"bears

" bears witneſs; Golgotha, that ſacred and con-
" ſpicuous mountain, bears illuſtrious witneſs.
" The ſepulchre of holineſs, and the ſtone placed
" there, to this day bear witneſs. The ſun that
" now ſhines, but was eclipſed at his paſſion; the
" darkneſs from the ſixth hour to the ninth; the
" light from that time to the evening, and many
" other circumſtances, bear unanſwerable witneſs."
Such an enumeration might have its intended effect upon the catechumens, but who can ſuppoſe that the ſpeaker alluded to the ceremony of bleſſing palms on Palm Sunday, or indeed to any other eccleſiaſtical uſage whatever?

The practice might probably originate in *Paleſtine*, and be from thence diffuſed throughout the Eaſt; but we have no ſufficient proof that it was known in the Weſt before the ſixth or ſeventh century. It is true, that the Sacramentary aſcribed to GELASIUS notices the title of the Office, but it does no more than notice the title: and this, as other titles confeſſedly are, was in all probability a poſterior addition. The following paſſage is found in the preſent copies of GREGORY's Sacramentary in a benediction in the poſt Communion, "And
" may he grant, that as you have preſented to
" him branches of palms and other boughs, ſo may
" you after death be enabled to appear with the
" crown of victory, and the fruit of good works:"
If this paſſage be a ſubſequent interpolation, ſtill it muſt be granted, that the ceremony of carrying palms, and bleſſing them on this day, was inſti-

tuted not very long after the death of GREGORY. ADHELM, Biſhop of the Eaſt Saxons in 809, informs us, that this ſolemnity was then celebrated in England, and it is not probable that it was eſtabliſhed here while it remained unknown or unobſerved in Italy and France. In ADHELM's time the inſtitution was not novel, for before he proceeds to deſcribe the cuſtomary proceſſion, he ſays, that "he relies upon the authentic authority "of the ancients*." PSEUDO-ALCUIN has left an account of the ceremonies uſed on Palm Sunday in the eleventh century.

We have already ſeen that from the third century, the whole of this week was devoted to faſting, prayer, and other religious exerciſes; and our Church has directed the ante-communion ſervice at leaſt to be performed every day this week. For each day ſhe has preſcribed proper offices at the Communion, and for four out of the ſix, ſhe has appointed proper firſt and ſecond Leſſons in the Morning and Evening Prayer.

In the ſelection of theſe Leſſons, Epiſtles, and Goſpels, the compilers of our Liturgy took the liberty of deviating conſiderably from the Breviaries and Miſſals: yet the portions of Scripture that we read, contain a full and particular account of whatever relates to our Lord's ſufferings and death. It is obſervable, that the Goſpels from Palm Sunday to Good Friday, including both the days, are

* Authenticâ veterum auctoritate ſubnixi. ADHELM de Laudibus Virginitatis, Cap. xv.

arranged

arranged according to the order in which the evangelical writings are placed in the New Teſtament. Thus Matthew is read on Sunday, Mark on Monday and Tueſday, Luke on Wedneſday and Thurſday, and John on Good Friday.

Whatever our Reformers thought it expedient for them to do, they did judiciouſly; but it is perhaps to be regretted, that their ſyſtem of defalcating the former Liturgies has robbed ſeveral of the offices, and in particular the offices for Lent, of many portions of Scripture, which are well ſuited to this penitential ſeaſon, and were formerly read, as well as of many ancient Collects, which every one that has any reliſh for the beauty of ſimplicity in devotional compoſition muſt highly value.

THURSDAY BEFORE EASTER.

THE Thurſday before Eaſter being the day on which our Lord waſhed the feet of his Diſciples (as is recorded in the ſecond Leſſon at Morning Prayer) and commanded them to waſh one another's feet, is called in Latin *dies Mandati*, the day of the command, or as we commonly ſpeak Mandy Thurſday. This practice was long kept up, and more eſpecially in the monaſteries. It was intended not only to renew the memory of what Chriſt had done, but to exerciſe a real act of charity. After the ceremony liberal donations were made to the poor of cloathing and of ſilver money, and refreſhment was given

them to mitigate the ſeverity of the faſt *. As this act of our Lord was not eſteemed to be ſacerdotal, the laity conceived that they had an equal right with popes, biſhops, and prieſts, to imitate his example of humanity and charity. The rich and the noble, kings and emperors, thought it an honourable diſtinction to waſh the feet of the poor, and more eſpecially to diſtribute alms †.

On this day was performed the ſolemn ablution of the catechumens prior to their baptiſm. For the choice of this day AUSTIN aſſigns a reaſon which would equally ſerve for any other day. The waſhing was afterwards laid aſide.

On this day likewiſe Chriſt inſtituted the commemoration of his death. The Epiſtle, therefore, from St. Paul is peculiarly ſuitable; for on this day, in the ancient Church, the Sacrament was uniformly ce-

* I ſpeak of the more ancient practice. In times nearer to the preſent, Maundy Thurſday was far from being a day of rigid abſtinence.

† It is hardly neceſſary to note, that the donations diſpenſed on Maundy Thurſday, at St. James's, are a continuance of this practice. It was cuſtomary in moſt of the places where the ceremony was retained, to waſh the feet of twelve poor perſons, that being the number of the Apoſtles. The ancient Kings of England waſhed the feet of a number equal to that of the years which they had reigned. *Mand* ſignified alms or donations, and the baſket which held the bread and ſilver money was even within my remembrance called the Maundy-baſket. In ſome of the Weſtern counties, the common name of a baker's baſket is at this day mand, or maund. See Spelman's Gloſſ.

lebrated,

lebrated, as well as originally inſtituted. It was commonly adminiſtered twice, but not to the ſame perſons; in one part of the day to ſuch as were unable to bear long faſting, and in the evening to thoſe that had faſted all the day. Yet ſome dined in the evening, before they received the Sacrament.

This was likewiſe the day on which the penitents, who had been excluded ſince the beginning of Lent, were by abſolution, or reconciliation, re-admitted into the Church*. All the doors were thrown open to intimate that penitent offenders, whether they came from the eaſt or the weſt, from the north or from the ſouth, or from whatever quarter of the world, would be received into the boſom of the Church, and into the arms of divine mercy.

GOOD FRIDAY.

It is an opinion very generally received, that the Apoſtles themſelves ordained the anniverſary of the

* I mean to ſpeak here in general terms, and purpoſely avoid entering into particulars. We have for more than 250 years annually lamented on Aſh-Wedneſday the want of primitive penitential diſcipline, that is, the diſcipline of the fourth or the fifth century at lateſt. But this was a very different diſcipline from that which was introduced after the eſtabliſhment of Aſh-Wednesday in the ninth century, and which was generally practiſed from the eleventh to the era of the Engliſh Reformation: a diſtinction to which thoſe who chooſe to think rightly on this ſubject ſhould carefully attend. The authors of the Addreſs, at the opening of the *Commination*, do not mention Aſh-Wedneſday; they ſay only "in the primitive Church at *the beginning of Lent*."

Paſſion, Reſurrection, and Aſcenſion of our Lord, and of the deſcent of the Holy Ghoſt on the day of Pentecoſt. If the two former were not inſtituted at the ſame time, it ſeems natural that the commemoration of our Lord's ſuffering and death ſhould precede even the feſtival of his Reſurrection. The day of the bridegroom's being taken away was, as we have already noticed, from the very earlieſt ages uniformly obſerved by all Chriſtians with extraordinary humiliation, with ſtrict faſting and fervent prayer. But they mourned and wept, not ſo much for their departed Lord and his ſufferings, as for themſelves and their own ſins.

The name Good Friday is, I believe, peculiar to the Engliſh Church. Holy Friday, or the Friday in Holy Week, was its more ancient and general appellation*. We call it Good Friday, probably becauſe on this day our redemption was accompliſhed. The death of Chriſt was the propitiation for our ſins, the cauſe of all our good, the ſource of all the bleſſings to which, as Chriſtians, we are entitled.

The three Collects for this day were ſelected, with ſome variation, out of the nineteen appointed by the Miſſal of Sarum. The firſt prays for the

* How it became common in England to call Aſcenſion Day Holy Thurſday, I know not. Formerly Holy Thurſday always meant the Thurſday in Holy Week, or the Week before Eaſter. Perhaps we are indebted for this modern title of the Aſcenſion Day to the Almanack-makers. The name of Holy Thurſday appears in the table of "Days of faſting, or abſtinence."

congregation

congregation then preſent, the ſecond for the whole body of the faithful, and the third for all the reſt of mankind; whether they be Jews, Turks, Infidels, or Heretics. This laſt is probably done in imitation of the univerſal benevolence of our Lord, who on the croſs prayed even for his murderers. The Epiſtle explains the nature of the Jewiſh ſacrifices, as figures of the great ſacrifice of Chriſt. The Goſpel, which is a continuation of the ſecond Leſſon at Morning Prayer, relates the hiſtory of the Crucifixion.

The proper Pſalms for Good Friday and Aſh-Wedneſday were ſelected only at the laſt review.

EASTER EVEN.

This day, like Good Friday, was by the earlieſt Chriſtians celebrated with extraordinary devotion and mortification. It was always eſteemed by the Church, as the firſt Vigil of the yeaſ, both in point of dignity and antiquity. From the third century the faſt was indiſpenſable and rigid, being protracted always to midnight, ſometimes to the cock-crowing, and ſometimes to the dawn of Eaſter Day; and the whole of the day and the night was employed in religious offices and obſervances.

Among other ceremonies was the adminiſtration of baptiſm to the catechumens. The time between our Lord's death and Reſurrection was thought a convenient ſeaſon for the celebration of public bap-

tiſm, becauſe it repreſented our paſſage by baptiſm from the death of ſin to the life of righteouſneſs.

The Goſpel with ſufficient appropriation to the occaſion, gives the narrative of Chriſt's body being depoſited in the grave, and of the chief prieſts placing a watch over it; and the Epiſtle (which at the Reformation was ſelected in preference to the paſſage which with ſome additional verſes conſtitutes our Epiſtle on Eaſter Sunday) treats of Chriſt's ſuffering, death and Reſurrection, and towards the concluſion of the efficacy of baptiſm.

The Collect which was compoſed (and in my opinion with great felicity of expreſſion) in 1661, is conſonant to the ſubject of the Epiſtle and Goſpel. Till the laſt review there was no proper Collect for Eaſter Eve, for which I can aſſign only theſe reaſons. Of the various Collects for this day that appear in the Miſſals ſome were improper, and none were thought worthy to be retained: and before the era juſt mentioned, the reviſers, as well as the compilers of our book, had omitted to compoſe a Collect *,

EASTER

* In the Scotiſh Liturgy we find the following Collect; "O moſt gracious God, look upon us in mercy, and grant that "as we are baptized into the death of thy Son, our Saviour "Jeſus Chriſt; ſo by our true and hearty repentance, all our "ſins may be buried with him, and we not fear the grave: "that as Chriſt was raiſed up from the dead by the glory of "Thee, O Father, ſo we alſo may walk in newneſs of life, but "our

EASTER DAY.

THE differences that aroſe in the ſecond century between the Eaſtern and Weſtern Churches, concerning the time of keeping Eaſter, afford ample proof of the antiquity of the feſtival. The Aſiatic Chriſtians in this age kept the paſchal ſolemnity on the fourteenth day of the firſt Jewiſh month, whatever might be the day of the week, and three days after they commemorated the Reſurrection. This cuſtom they affirmed was derived from the practice of St. John and St. Philip, and was countenanced by the example of our Lord himſelf, who kept his paſchal feaſt on the ſame day that the Jews celebrated their Paſſover. The Weſtern Churches obſerved the paſchal ſolemnity on the night that preceded the anniverſary of the Reſurrection, and thus connected the commemoration of Chriſt's Crucifixion, with that of his victory over the grave; and in vindication of this practice they alleged the authority of St. Peter and St. Paul*.

About the year 145, ANTONINUS PIUS decreed, that the feſtival of Eaſter ſhould be celebrated only on the Lord's Day. Still, notwithſtanding this, the

" our ſins never be able to riſe in judgment againſt us, and that " for the merit of Jeſus Chriſt, that died, was buried, and roſe " again for us." To this Collect the reviſers of 1661 naturally would, and evidently did attend. But what they in ſome degree imitated, they have much improved.

* See MOSHEIM, and for a more minute account, BINGHAM.

Orientaliſts

Orientaliſts retained their ancient cuſtom; and the venerable POLYCARP, who was now ninety years of age, undertook a journey from *Smyrna* to *Rome* to confer with ANICET, the biſhop of that ſee; not ſo much upon this ſubject in particular, as upon other points of debate between the two Churches. ANICET received him with all the reſpect due to his character. They had ſeveral conferences; but with regard to the keeping of Eaſter, POLYCARP could not be perſuaded to abandon a practice, which he had received from his preceptor St. John and the other Apoſtles, with whom he had familiarly converſed; and he made no attempt to prevail upon ANICET to deviate from the uſage of his predeceſſors. The conference, ſo far as the time of keeping Eaſter was concerned, terminated without any other effect, than that each continued in his own former opinion. As yet, however, neither the peace of the Church was violated, nor the bonds of charity were broken. POLYCARP communicated with the Romans, and ANICET, as a mark of particular reverence, permitted him to conſecrate the euchariſtic elements, when he himſelf was preſent. The two prelates parted in friendſhip, and the two Churches agreed to continue communion with each other, though they could not agree upon the day of celebrating Eaſter.

Not long after the death of POLYCARP, Pope VICTOR, the ſucceſſor of ANICET, in a paroxiſm of intemperate zeal, idly attempted to hurl the thunder

thunder of excommunication* againſt the Aſiatic Churches, for refuſing to alter a rule, which they had received from the anceſtors, and which, as they believed, was given by St. Philip and St. John. The raſhneſs of VICTOR was condemned by all the wiſe, the moderate, and the good, even of his own party; and in particular by IRENÆUS, biſhop of *Lyons*, the metropolitan ſee of *France*, whoſe ſage remonſtrances with VICTOR probably appeaſed the violence of this diſſention †. The *Aſiatics* were not awed by the menaces of VICTOR into an alteration of their ſentiments, and they continued to obſerve Eaſter, according to their old cuſtom, till the Council of *Nice*, in 325, aboliſhed the practice, and decreed that the feaſt ſhould be kept by all Churches on one and the ſame day.

Though all Churches now agreed to celebrate the paſchal feſtival only on the Lord's day, yet in conſequence of their different modes of calculating time, and of employing different cycles, they did not always keep it on the ſame Lord's day. In ſome years, the Churches of one nation kept Eaſter a week, and ſometimes four weeks, ſooner than

* He did not actually excommunicate the Aſiatics, as Bingham and others repreſent him to have done: all that he could do was to exclude them for a while from fellowſhip with the Church of Rome. They remained in communion with other Churches, whoſe biſhops diſapproved of the conduct of Victor. The whole of this tranſaction furniſhes one unanſwerable argument againſt the papal ſupremacy.

† A part of the letter of IRENÆUS is quoted in page 69 of this volume.

thoſe

thoſe of another. In 525, after various changes, the new Alexandrian Canon, or Metonic Cycle, or the Cycle of nineteen *, was entirely adopted by the Roman Church; but the Gallican and Britiſh Churches continued for at leaſt two centuries longer, to calculate by the old Roman method †.

From this account, which I have endeavoured to render as conciſe as poſſible, it is evident that the differences among thoſe that kept Eaſter on the Lord's day, aroſe merely from the difference of their Cycles and calculations. And it is certain that all nations agreed in obſerving this feſtival with peculiar honour and reſpect. When the fathers ſpeak of Eaſter, they ſtyle it, "the higheſt of all feſtivals, "the feaſt of feaſts, the queen of feſtivals, the "feaſt whoſe glory ſurpaſſes all others, even thoſe "devoted to the honour of our Lord, as much as "the ſun does the ſtars; and the Lord's day of "joy, or the joyous Sunday," (Dominica gaudii) was a well known appellation of Eaſter Day.

In the ancient Church, at leaſt from the fourth century, the paſchal ſolemnity laſted fourteen days,

* ANATOLIUS, an Alexandrian, propoſed the introduction of this cycle about A. D. 250.

† BEDE has taken great pains to give a full account of the diſputes about the day of keeping Eaſter, that exiſted among the Churches of England, Scotland, and Ireland for 150 years, and finally terminated in 729. See alſo Stillingfleet to Creſſy and Prideaux's Conn. THEODORE, Archbiſhop of Canterbury, who died in 690, introduced the new method into the greater part of England. Of THEODORE CAVE ſays, "prima ipſi cura fuit Eccleſiæ Anglicanæ faciem "pulchriorem reddere, ſecunda meliores literas reſuſcitare."

that

that is, during the week before Eaſter Day, and the week after it. After Chriſtianity had become the eſtabliſhed Religion in the Roman empire, VALENTINIAN and THEODOSIUS, by what they called indulgence, and what we ſhould denominate an act of grace, pardoned and releaſed, at this ſeaſon, all criminals and priſoners; excepting only thoſe, who had either abuſed former indulgences, or had committed crimes that were deemed unpardonable; ſuch as murder, inceſt, and treaſon. This regulation was adopted by JUSTINIAN, inſerted in his Code, and conſequently became a ſtanding law of the empire. Of their paſchal indulgences, or acts of grace, exerciſed at Eaſter, CHRYSOSTOM, AMBROSE, and many of the Fathers make repeated and honourable mention.

When FLAVIAN, Biſhop of *Antioch*, interceded with THEODOSIUS for that city, which in conſequence of the ſeditious practices of ſome of its inhabitants, had incurred the imperial diſpleaſure; he employed among other arguments, what logicians call *argumentum ad hominem*, an argument drawn from the Emperor's own practice. "You, "in honour of the paſchal feſtival, ſend letters "throughout the world, commanding the priſons "to be opened, and the priſoners to be releaſed. "In one letter you were pleaſed to add, I wiſh I "could recall thoſe who have been already put to "death." And againſt VALENTINIAN himſelf, who at the inſtigation of his mother, an Arian, had at this ſeaſon conſented to the impriſonment of

ſome catholic Biſhops, AMBROSE employs the ſame argument, by way of aggravating the Emperor's offence. Among the old eccleſiaſtical hiſtorians it is a common and true remark, that "As the "Church at this ſeaſon abſolved excommunicate "penitents, ſo the Emperors looſed the bonds of "thoſe, who for their offences had been caſt into "priſon."

At this feſtival it was likewiſe cuſtomary for private individuals to perform acts of mercy and benevolence to their fellow creatures. Maſters, for inſtance, frequently granted freedom to their ſlaves; and that there might be no impediment thrown in the way of an act, becoming the celebration of this feſtival, the laws, by which every other legal proceſs was ſuſpended, expreſsly ordained, that all men might grant manumiſſion to their ſlaves, and ſhould be at liberty to do whatever was neceſſary, for the due accompliſhment of that end. Another inſtance of their charity was liberality to the poor, to whom valuable preſents were at this ſeaſon made by the rich. The Emperor CONSTANTINE, in imitation of our Saviour's beneficence, was accuſtomed, as EUSEBIUS relates, as ſoon as Eaſter morn appeared, to open a beneficent hand to all nations, and peoples, making to all rich preſents. For theſe three acts of humanity, commonly exerciſed at Eaſter, the Fathers, among other reaſons, aſſign the following: "The Emperors releaſe priſoners, "to imitate, as far as may be, the example of their "Lord, who delivered all from the bondage of ſin.

"Our

" Our Lord ſet at liberty all that were under the " power of death: his ſervants imitating his mercy, " looſe men from their temporal and viſible bonds, " having no power to releaſe them from thoſe that " are ſpiritual and inviſible. To ſhew charity, by " giving to ſlaves freedom, and to the poor liberal " alms; is ſuitable to the celebration of that feſ- " tival, which brought general freedom from ſla- " very, and univerſal liberty to mankind: and " what can be more proper than to make the heart " of the poor rejoice, when we recollect our natural " poverty, and remember the common fountain of " all mercies *?"

In the Morning office for the day, inſtead of the uſual invitatory Pſalm, three appropriate anthems are recited. The proper Morning Pſalms are ii. lvii. cxi. The firſt of theſe is an inauguration hymn, which in its myſtical ſenſe, treats of the oppoſition raiſed againſt Chriſt's kingdom, his victory, Reſurrection, and exaltation. The lviith, compoſed on account of David's eſcape from Saul, repreſents Chriſt's Reſurrection from the grave: and the cxith is a Pſalm of praiſe and thankſgiving to God, for all his works, and more eſpecially for having ſent Redemption to his people, by the death and reſurrection of Chriſt.

The Pſalms for Evening ſong, are cxiii. cxiv. cxviii. The firſt praiſes God on account of his power, glory, and mercy, in redeeming man, and

* Eusebius.

making

making the Gentile Church a fruitful parent of children, and the Mother of us all. The cxivth celebrates the Exodus of Iſrael from Egypt, a figure of our Redemption from ſin and death; it likewiſe praiſes the Lord for the extraordinary manifeſtations of his power and his love to the Church. The cxviiith is a ſacrifice of praiſe and thankſgiving for deliverance and victory. The 22d verſe is, in the New Teſtament, twice expounded of the Reſurrection of Chriſt, and the whole may be conſidered, as a triumphant hymn on occaſion of his Reſurrection and our own.

The firſt Leſſon at Morning Prayer relates the inſtitution of the Jewiſh paſſover, by which was prefigured Chriſt our paſſover, now ſacrificed for us, our paſchal Lamb, "the Lamb of God, that "taketh away the ſins of the world." The firſt Leſſon at Evening Prayer commemorates the deliverance of Iſrael, and the deſtruction of the Egyptians, a type of our deliverance from ſin and death. As Iſrael that day ſaw the great work which the Lord did upon the Egyptians, ſo we this day perceive the powers of death and hell vanquiſhed by Chriſt's triumphant Reſurrection from the grave.

The ſecond Leſſon at Morning Prayer directs what practical uſes are to be made of our Lord's Reſurrection; and that for the Evening affords us evidence of the fact. The purport of the Epiſtle correſponds with that of the ſecond Morning Leſſon, as the Goſpel does with that of the Evening.

MONDAY

MONDAY AND TUESDAY IN EASTER WEEK.

In honour of the great feſtivals of the Nativity, Reſurrection, and of Pentecoſt, other holidays are added to them as attendants. Formerly the whole week following Eaſter Day, as well as the week before it, was celebrated as a part of the paſchal ſolemnity. On every day in the week religious aſſemblies were held, in which Sermons were preached and the Sacrament adminiſtered. And in many places, ſervants were required to reſt from their cuſtomary employments during the whole of the week, that they might attend the public worſhip, and devote their time entirely to religious exerciſes. During the paſchal ſolemnity, which in its full extent included fifteen days, all public games, ſhews, and amuſements were prohibited, and even the doors of the Courts of Juſtice were ſhut. Though our Church enjoins only the Monday and Tueſday in this week to be kept as holidays, yet ſhe ſeems to recommend the keeping of the whole of the week holy: as well as the weeks after Chriſtmas, Aſcenſion, and Pentecoſt. For in her Communion-office, ſhe directs the proper prefaces for Chriſtmas-Day, Eaſter-Day, and Aſcenſion-Day, to be uſed on thoſe days, and ſeven days after, and the preface for Whit-ſunday ſix days after. Theſe proper prefaces are read only when the Communion is adminiſtered; and by preſcribing them to be read every day in the following week, the Church appears to

approve of celebrating the Euchariſt every day, which is properly keeping a day ſolemnly holy.

On Eaſter Monday and Tueſday the Collect for Eaſter Day is repeated. The Leſſons from the Old Teſtament are typical; thoſe from the New Teſtament hiſtorical of our Lord's Reſurrection.

SUNDAYS AFTER EASTER.

THOUGH the paſchal feſtival in the ancient Church ended on the Octave, or the Sunday after Eaſter, yet it was in an inferior degree celebrated for fifty days together. The people met every day during this time to ſing Hymns, Pſalms, and Alleluiahs; and in theſe aſſemblies the Euchariſt was daily adminiſtered. During this ſeaſon, the congregation never knelt in prayer, for that poſture, as they conceived, implied mourning. They always ſtood, an attitude which denoted their joy for our Lord's Reſurrection.

FIRST SUNDAY AFTER EASTER.

THE Octaves of the principal feaſts were in the ancient Church particularly obſerved, and on them was commonly repeated ſome part of the ſervice of the feſtival. Thus till the laſt Review, the Collect uſed on Eaſter Day at the firſt Communion in Edward's firſt book, and ſtill retained, was repeated on the firſt Sunday after Eaſter, and the Collect at the ſecond Communion, which, at the laſt reviſal, was

was transferred to the firſt Sunday after Eaſter, expreſsly commemorates the Reſurrection *. This was called Low Sunday, the ſolemnization of Eaſter being again obſerved, though in a lower degree. The Latin Ritualiſts, and other of their writers, ſtyle it *Dominica in albis*, the Sunday of Albes, or white veſtments. The vigil of Eaſter was the moſt ſolemn time for Baptiſm, and on the Sunday after Eaſter the Neophytes, or newly baptized, laid aſide, and committed to the repoſitory of the church, the white baptiſmal garments, which, from their being ſigns of the purity received at Baptiſm, were called *Chriſoms*, and were worn eight days, including Eaſter Day and Low Sunday †.

The Chriſoms were preſerved in the public repoſitories of the Church, that they might be produced in evidence againſt ſuch as ſhould violate their ſolemn baptiſmal vows. With reference to this practice, the Epiſtle for the day was probably ſelected. It exhorts them that are born of God by baptiſm, to labour to overcome the world, as they at their baptiſm had promiſed and vowed. The Goſpel mentions Chriſt's appearance to his Diſciples after his Reſurrection, his breathing upon them, and commiſſioning them to remit and retain ſins; thus

* The Collect for the firſt Communion was likewiſe the Collect for Eaſter Monday, and that for the ſecond was the Collect for Eaſter Tueſday. But at the laſt review the firſt Collect, that for Eaſter Day, was appointed to be repeated on both Monday and Tueſday.

† Octo dies Neophytorum. *Auſtin.*

confirming the truth of the Reſurrection. This week was formerly devoted to two different purpoſes: to the contemplation of the myſtery of baptiſm, and of the Reſurrection: and two offices (or rather a double office) were appointed for each day, which were conſecutively read. If theſe two reſpective offices any where remain ſeparate, and diſtinct, it is only in the Church of Milan.

THE SECOND SUNDAY AFTER EASTER.

THE ſervice for the laſt Sunday inſtructed Chriſtians in general, and in particular the newly baptized Chriſtians, to imitate their Lord, by overcoming the world, and riſing from the death of ſin unto the life of righteouſneſs. The Goſpel for this day, ſets before the paſtors of the Church, the example of the Shepherd of the flock, and the Epiſtle his patience in the work of our Redemption. The Collect directs us to be thankful for his mercy and to imitate his example.

THE THIRD SUNDAY AFTER EASTER.

THE Collect ſeems to refer to the general baptiſm, which was called φωτισμα, illumination, and conſtituted a part of the paſchal ſolemnity. It prays that they, who are by baptiſm admitted into the Chriſtian Communion, may avoid whatever is contrary to their baptiſmal vows. Though no particular time is now ſet apart for baptiſm, yet the Collect

lect is ſeaſonable, as a general anniverſary commemoration of the bleſſings conferred, and the engagements entered into at baptiſm. In the Goſpel, our Saviour tells his Diſciples, that though they ſhould weep and lament for his death, their ſorrow ſhould be turned into joy. Such joy at this time becomes all his Diſciples. But the Epiſtle reminds us that the Diſciple of Chriſt muſt be careful to obſerve his baptiſmal vows, muſt abſtain from fleſhly luſts, and have his converſation in every reſpect honeſt. Indeed the principal ſcope of the whole of the firſt Epiſtle of St. Peter, is to perſuade the new converts to walk ſuitably to the Chriſtian profeſſion, from the recollection of the lively hope, into which they were begotten again, by the Reſurrection of Chriſt from the dead. And ſuch conſiderations are agreeable to the meditations propoſed by the Church on this day.

THE FOURTH SUNDAY AFTER EASTER.

From Eaſter to Whitſuntide was a time of the greateſt joy. In the Collect for this day, we pray that our affections may be properly directed, that our joy may be real, and our hearts fixed where only true joys can be found; that is, ſuch joys as the Reſurrection of Chriſt, and the promiſe of the Comforter afford. Theſe form the principal ſubjects of the Goſpel, from Eaſter to Whitſuntide. The Epiſtles admoniſh us of duties that correſpond with Chriſtian rejoicing, ſuch as faith, riſing from

the death of ſin, patience, meekneſs, and charity. They propoſe our Lord for an example, and the promiſe of his Holy Spirit for our guide and ſupport.

THE FIFTH SUNDAY AFTER EASTER.

THE laſt Goſpel promiſed a Comforter. The Epiſtle and Goſpel for this day, direct us what to do, that we may obtain that promiſe. To receive the promiſed Comforter, two conditions are required; 1. Prayer, or rogation, "Aſk and ye ſhall "receive, that your joy may be full;" 2. To love God and keep his commandments, which the Epiſtle ſtyles being "doers of the word." The Collect prays, that our hearts may experience the fruits and comforts of the Holy Spirit, that we may entertain good thoughts, and have ability to perform them.

Though all the Epiſtles and Goſpels from Eaſter to Whitſuntide are ſuitable to the ſeaſon, the preſent Goſpel is with peculiar propriety read on this day. It both foretels our Saviour's Aſcenſion, which the Church commemorates on the following Thurſday, and is applicable to the public prayers, Litanies, or Rogations that were uſed on the enſuing Monday, Tueſday, and Wedneſday, which are therefore called

ROGATION

ROGATION DAYS.

THE three Rogation Days, that is, the Monday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord, being by the Church of England appointed to be obſerved as days of faſting or abſtinence, it may be proper in this place to give ſome account of their original.

Theſe Litanic, or Rogation Days, were firſt inſtituted by MAMERTUS, Biſhop of *Vienna*, a little after the middle of the fifth century*. MAMERTUS was not the inventor of Litanics, or litanical ſupplications, but he was the inſtitutor of the Rogation faſt, and the firſt that applied the uſe of Litanics to the Rogation Days. To avert the irruption of the Goths, and to appeaſe the wrath of Heaven, which was manifeſted by various calamities, and many ſtrange prodigies†; he ordered proceſſional ſupplications to be made (or to ſpeak more correctly, he obtained permiſſion from the Senate, that they ſhould be made) on the Monday, Tueſday, and Wedneſday before the Aſcenſion. Rogations being the Latin name given to theſe pro-

* A.D. 469.

† Such as earthquakes, conflagrations, and dreadful noiſes in the night, which ſeemed to predict the deſtruction of the city; Spectres and nocturnal phantoms terrified the moſt reſolute. Wild beaſts at mid-day came out of the woods into the abodes of men, and were ſeen in the ſtreets of Vienna, and every day produced ſome new indication of the divine diſpleaſure.

ceſſional ſupplications, the days were called Rogation Days *.

Hitherto the whole fifty days of Pentecoſt had been obſerved as one continued feſtival, and the appointment of a faſt for three days before the Aſcenſion, appeared to the Spaniſh Churches ſo improper a departure from the practice of their forefathers, that the Council of *Gironne* enacted, that the Rogation faſt ſhould be kept after the day of Pentecoſt.

This faſt was unknown in the Greek Church, which kept Pentecoſt as one entire feſtival, in conformity to ancient and general uſage. But the example of MAMERTUS was followed by many Churches in the Weſt, and the inſtitution of the Rogation Days, ſoon paſſed from the dioceſe of Vienna into France, and from France into England: though it was not admitted at Rome, before the end of the eighth century, or the beginning of the

* The great Litany, or the Septiform Litany, now ſtyled by thoſe that uſe it, the Litany of St. Mark, from its being fixed to the 25th of April, is quite a different Inſtitution, and conſiderably poſterior to that of the Rogation Days. This Litany was drawn up by GREGORY the Great, in the year 590, when public prayers and proceſſions were continued at Rome for three ſucceſſive days. Such were the ravages made by the plague, that on the firſt day of the proceſſion eighty perſons were taken ill, fell down, and died on the ſpot, within one hour. Whether this Litany for the 25th of April was received in France before the Rogation days were received at Rome, it will not be eaſy to determine, but in the beginning of the ninth century it was commonly eſtabliſhed in France.

ninth.

ninth *. The firſt Council of Orleans † enacted, that during the three days before the Aſcenſion, men ſervants and women ſervants ſhould be releaſed from working, that all the people might attend the public worſhip. Theſe proceſſional Rogations continued in England, till the Era of our Reformation.

The injunctions of Queen Elizabeth, which like thoſe of Edward in 1547, prohibit litanical proceſſions ‡, "Require, that the curate in the common perambulations,

* If this ſtatement be correct, and I have no apprehenſions of its being diſproved, what becomes of Dr. Godolphin's notion, that the Biſhop of Rome, before his aſſumption of the power of *Compulſion*, recommended to the Weſtern Churches certain rules for abſtinence, in the week before the Aſcenſion, by the gentle name of *Rogation*, i. e. begging or ſupplicating, and that hence the Rogation Days derived their name. Dr. Godolphin's ſentiments may be found in Burn's Eccl. Law. Article Holidays.

† A.D. 511.

‡ "To avoid all contention and ſtrife, which heretofore hath "riſen among the Queen's Majeſty's ſubjects in ſundry places "of her realms and dominions, by reaſon of fond courteſie, and "challenging of places in the proceſſion; and alſo that they "may the more quietly hear that which is ſaid or ſung to their "edifying, they ſhall not from henceforth in any pariſh "church, at any time uſe any proceſſion about the church, or "church-yard, or at any place, but immediately before the time "of Communion of the Sacrament, the Prieſts, with other of "the quire, ſhall kneel in the midſt of the Church, and ſing or "ſay plainly and diſtinctly the Letany, which is ſet forth in "Engliſh, with all the ſuffrages following, to the intent the "people may hear and anſwer, and none other proceſſion or "Letany to be had or uſed, but the ſaid Letany Engliſh, adding "nothing

" perambulations, uſed heretofore in the days of " Rogations, ſhall at certain convenient places ad- " moniſh the people to give thanks to God, in the " beholding of God's benefits, for the increaſe and " abundance of his fruits upon the face of the " earth, with the ſaying of the ciiid Pſalm, *Bene-* " *dic anima mea, &c.* at which time alſo the ſame " miniſter ſhall inculcate theſe, or ſuch ſentences; " *Curſed be he which tranſlateth the bounds and* " *dolles of his neighbour:* or ſuch other order of " prayers as ſhall be appointed *."

But no office, or order of prayer, or even ſingle Collect has ſince been appointed for the Rogation Days in any of our ſervice books: though four very excellent Homilies are provided, the firſt of which is to be read in the Church, after the ordinary ſervice on Monday, the ſecond on Tueſday, the third on Wedneſday, and the fourth on the day that the Perambulation is made †.

" nothing thereto, but as it is now appointed." This injunction is a tranſcript of Edward's, except that the words *High Maſs* are here changed into the *Communion of the Sacrament.*

* Elizabeth's Injunctions of, 1559. Article xix.

† The fourth I conceive was intended to be read, not in the Church, but at the commencement, or in the courſe of the perambulation. *We are aſſembled to laud God for his great benefits, by beholding the fields repleniſhed,* &c. forms a part of the firſt ſentence.

ASCENSION DAY.

On this day was the triumph of Chriſt perfected: captivity was then led captive, and the kingdom of heaven opened to all believers. The whole economy of the Incarnation of the Son of God, and the Redemption of the world, was now completed. To whom was it that God ſaid, "Sit thou on my "right hand, until I make thine enemies thy foot-"ſtool?" It was to the ſame nature to which he had formerly ſaid, "Duſt thou art and unto duſt "ſhalt thou return." "We fell," ſays Chrysostom, "from an earthly paradiſe, but we this day "aſcend into Heaven, where manſions are pro-"vided for our reception." "Chriſt," ſays Cyprian, "aſcended into Heaven in the ſight of "his Diſciples, that they and we might aſſuredly "believe, that we ſhall follow, and not think it a "thing incredible for us, both our bodies and "ſouls, to be tranſlated thither."

Austin thinks, that this feſtival, as well as the Paſſion and Reſurrection of our Lord, and the feaſt of Pentecoſt, was enjoined either by the Apoſtles, or at an early period, by the agreement of the Church in a plenary Council*. We find no early Council that ſpeaks of this feſtival: its eſtabliſhment therefore, may fairly reſt upon the foundation of apoſtolic practice, or tradition. It is not

* Ep. 118. ad Januar.

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ſo frequently mentioned, as ſome other of the greater feſtivals are: and the reaſon may be, its falling in the time of Pentecoſt, which in the laxer acceptation of the term, was one grand feſtival of the Reſurrection, continued from Eaſter to Whitſuntide.

For this day proper Pſalms and Leſſons are appointed. The Pſalms for the Morning ſervice, are viii. xv. xxi. From Heb. ii. 6. it appears, that the eighth Pſalm treats of the love of God, by the exaltation of our nature in the ſecond Adam, to the right hand of the Majeſty on high, and putting all creatures in ſubjection to him.

In the xvth Pſalm the prophet aſks, "Who "ſhall dwell in thy tabernacle: or who ſhall reſt "upon thy holy hill?" and gives us the character of the perſon. He alludes to the hill of Sion, to the tabernacle of God, which was upon it, and to the character of the prieſt, who ſhould officiate in the tabernacle. Theſe were figures of the heavenly Jeruſalem, the ſpiritual Sion, a true tabernacle, and an eternal prieſt. To the great original therefore we muſt refer our ideas, and conſider the enquiry as made after him, who ſhould fix his reſting place on the heavenly mount, and exerciſe his unchangeable prieſthood in temples not made with hands. The Pſalm likewiſe implies that the character of this great high prieſt, muſt derivatively belong to his Diſciples, who muſt follow his ſteps below, if they would reign with him above *.

* Horne on the Pſalms.

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In the xxiſt Pſalm, which was fulfilled by the Saviour's Aſcenſion, the Church celebrates the victory of the Redeemer, the glory and ſtability of his kingdom, and the deſtruction of his enemies: and in particular "his exaltation in his own ſtrength" as God, who was abaſed in much weakneſs as man.

The Evening Pſalms, are xxiv. xlvii. cviii. The literal plan of the xxivth, is beautifully delineated by Biſhop Lowth. It is ſuppoſed to have been written by David, on occaſion of his moving the ark to the place which he had prepared for it on Mount Sion, and to have been ſung as the ſolemn proceſſion * aſcended the hill. We apply it to the eſtabliſhment of the Chriſtian Church, and our Lord's Aſcenſion into Heaven: In the xlviith likewiſe, we find alluſion to the aſcent of the ark, which we ſpiritually apply to the aſcent of our Lord. The cviiith Pſalm may likewiſe be ſuitable enough for this day, though I cannot diſcover in it any thing peculiarly appropriate. This Pſalm ſeems to have been compiled, with ſome ſlight variations, from two others, viz. Pſalm lvii. 8. to the end, and Pſalm lx. 6. to the end. In the firſt verſe the Pſalmiſt proclaims his heart to be fixed, and his tongue ready to give praiſe to God; and in the ſecond, he invokes his inſtruments of muſic. In the fifth verſe, he prays, "Set up thyſelf, O God, "above the heavens: and thy glory above all "the earth;" which, if it refer to the Aſcenſion of

† See 1 Chron. xv.

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our Lord, was accompliſhed on this day, when he aſcended into Heaven, and ſat down at the right hand of the Majeſty on high.

The firſt Morning Leſſon recounts the aſcent of Moſes into the Mount, to receive the law from God, and to deliver it to the Jews. A figure of Chriſt's Aſcenſion into Heaven, from whence he ſent down the new law of faith. When he had aſcended up on high he gave gifts to men, Apoſtles, Prophets, Evangeliſts, paſtors, and teachers, to publiſh the new law to the world *. The ſecond Morning Leſſon records our Saviour's laſt converſation with his Diſciples on earth, and deſcribes the manner in which he was ſeparated from them, and taken up into Heaven.

The firſt Evening Leſſon relates the manner of the aſcent of Elias into Heaven, which was figurative of the Aſcenſion of Chriſt. Elias at his aſcenſion, conferred a double portion of his ſpirit on Elijah. Our Saviour ſent down the fulneſs of his Spirit upon his Apoſtles and Diſciples, which they, by the impoſition of hands, imparted to others. The ſecond Evening Leſſon † is ſo obviouſly and peculiarly appropriate to the day, that an ordinary obſerver may wonder at its being appointed only at the laſt review. And indeed the ordinary and ſuperficial obſerver will be the moſt likely to make the remark. He that has compared the whole, or any conſiderable part of our Liturgy with others, will admire its general excellence, and in particular

* Eph. iv. 8. † Eph. iv. to verſe 17.

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the felicity of its ſelections. Whoever will minutely examine the multifarious articles, to which the compilers of the Liturgy had occaſion to attend, will be diſpoſed to wonder that it was made ſo perfect as it is, rather than it is not perfect.

The Goſpel *, like the ſecond Leſſon at Morning Prayer, relates our Lord's laſt diſcourſe to the Diſciples, and his reception into Heaven. Thus, in the firſt Leſſons we have the type, and in the Goſpel and ſecond Leſſons, the antitype of the Aſcenſion. The portion of Scripture appointed for the Epiſtle, inſtructs us not to ſtand gaping up into Heaven, admiring the ſtrangeneſs of the phænomenon, but ſo to prepare ourſelves, that we may with comfort behold him at his ſecond coming. In the Collect we pray, that we may be enabled to conform to our Lord in his Aſcenſion, "that like "as we believe him to have aſcended into the "Heavens, ſo we may in heart and mind thither "aſcend, and with him continually dwell.'

SUNDAY AFTER ASCENSION.

The days that elapſed between the Aſcenſion of our Lord, and the Deſcent of the Holy Ghoſt, have been ſtyled the week of Expectation †, in alluſion

* Mark xvi. 14.

† This week conſiſted of *ten* days, yet this mode of expreſſion has not been objected againſt. Was it not as natural and allowable for IRENÆUS to call the continued forty hours faſt before Eaſter, a day of forty hours, as it was for his ſucceſſors to ſtyle theſe ten days, the week of Expectation? See p. 69.

to

to the Apoſtles' expectation of the coming of the promiſed Comforter. During this time, "the "Apoſtles with the women, and Mary the mother "of Jeſus, continued with one accord" at Jeruſalem in ſupplication and prayer.

The Collect prays for the comfort of the Holy Ghoſt, and exaltation to Heaven, whither our Saviour Chriſt is gone before. The Epiſtle exhorts to ſobriety, vigilance, charity, hoſpitality, and the due application of the talents committed to our care, that God may in all things be glorified. The Goſpel contains the promiſe of the Comforter, who would ſupport the Diſciples under the ſufferings, which it warns them to expect, as a certain conſequence of their adherence to the cauſe of their crucified Lord.

WHIT-SUNDAY.

The term Pentecoſt (or Whitſuntide) was by the ancients uſed in two very different ſignifications. It was employed to denote the paſchal ſolemnity, or the whole fifty days from Eaſter to Whitſuntide, which we have already remarked were in commemoration of our Lord's Reſurrection obſerved as one continual feſtival. In a more reſtricted ſenſe it implied ſimply that particular day, on which was ſolemnized the Anniverſary of the coming of the Comforter, the deſcent of the Holy Ghoſt upon the Apoſtles.

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In the former acceptation of the term, the word Pentecoſt repeatedly occurs in the writings of TERTULLIAN. He deſcribes Pentecoſt as a very large or extended ſpace of time, ſet apart for the adminiſtration of baptiſm; in which the Reſurrection of the Lord was frequently commemorated among the Diſciples, and the grace of the Holy Ghoſt manifeſted. He elſewhere ſays, that all the feſtivals of all the heathen nations put together, were not equal to Pentecoſt. This was the paſchal *Quinquageſima*, mentioned in the Theodoſian code, which prohibits the amuſements of the theatre and circus during this ſeaſon, and notices the white garments worn at baptiſm, together with the practice of reading the Acts of the Apoſtles, in confirmation of the leading truth of Chriſtianity, the Reſurrection of our Lord.

CHRYSOSTOM, with CASSIAN, AUSTIN and others, uſes Pentecoſt in the ſame ſenſe, and he employs a very conſiderable part of an homily in anſwering the queſtion, Why is the book of the Acts of the Apoſtles read in the time of Pentecoſt*? He replies in general, That on every feſtival ſuch Scriptures are read as are moſt appropriate, and in particular that on the day of the croſs, or Good Friday, we read what relates to the croſs, and on the great Sabbath again (that is on the Saturday between Good-Friday and Eaſter-Day) we read that our Lord was betrayed, crucified, dead according to the fleſh,

* Cur in Pentecoſte Acta legantur, is the title of this Homily.

and buried; and on Eaſter-Day ſuch Scriptures as give an account of his Reſurrection. Why then (he repeatedly aſks) are the Acts not read after Pentecoſt, ſince they were ſubſequent to Pentecoſt, and originated from it? Why, it may be enquired, do we anticipate the time, for the Apoſtles did not immediately after Chriſt's Reſurrection work miracles, nor he immediately aſcend. To theſe, and ſimilar queſtions which he repeatedly puts, he anſwers, that the book of the Acts wrought after Pentecoſt is read in this intermediate ſeaſon, that we may have manifeſt and unqueſtionable demonſtration of the Reſurrection of our Lord. The miracles of the Apoſtles, being the greateſt proof of the Reſurrection, are therefore read immediately after its anniverſary commemoration.

Hence it became a general practice both in the Eaſt and Weſt* to read the Acts of the Apoſtles between Eaſter and Whitſuntide. And it deſerves to be noticed, that conſiderably the greater part of this book is, every four years at leaſt out of five, read in the Church of England during this ſeaſon: and ſome part of it is always read in the courſe of theſe fifty days†.

* Chrysostom as cited above, and in various other places, and the old Lectionarium Gallicanum.

† To aſcertain the truth of this, the Reader needs only obſerve from the Calendar that Acts i. is read on April 4, and Acts xxviii. on May 2; and compare theſe two dates with that of Eaſter-Day or Whit-Sunday in the table of moveable feaſts.

Of

Of this great feſtive ſeaſon, the concluſion was Pentecoſt, or Whitſuntide, in the more limited and the modern acceptation of the term, when the deſcent of the Holy Ghoſt upon the Apoſtles was commemorated. This took place on the day of the Jewiſh Pentecoſt, that is, on the fiftieth day from the Paſſover. On this day, as the Fathers thought, the law was delivered from Sinai, and it was alſo the feaſt of the firſt fruits of the year. The early Chriſtians, however, obſerved it not as a Jewiſh feſtival: They on this day commemorated the miraculous effuſion of the Holy Ghoſt upon the Diſciples.

This, like the other feſtivals of the infant Church, was at firſt, probably, accompanied with no external ceremonies. It was moſt likely celebrated in ſecret, and conſiſted chiefly of ſongs of praiſe and thanksgiving to God. Where St. Luke ſpeaks of St. Paul's deſire to be, if it were poſſible, at Jeruſalem on the day of Pentecoſt*; he means not the Chriſtian, but the Jewiſh feſtival. The object of St. Paul was not to obſerve the Chriſtian Pentecoſt, for to do that he had no reaſon to haſten to Jeruſalem, but to ingratiate himſelf with the Jews, and to facilitate their converſion, by paying reſpect to their feſtivals and obſervances. However, that the public celebration of the Chriſtian Pentecoſt began in the apoſtolic age we cannot deny, without queſtioning the authority of CYRIL; who tells us, that the early Chriſtians converted the place where the

* Acts xx. 16.

Holy Spirit deſcended upon the Apoſtles, into a Church or houſe of prayer, ſtill extant in his time, and called the high or apoſtolic Church *.

Of the origin of the Engliſh name *Whit-Sunday*, or *Whitſuntide*, various accounts have been given: but the moſt probable ſeems to be that it was called *Whit-Suntide*, that is *White-Suntide*, from its being one of the two principal ſeaſons of public baptiſm; when all that were baptized, wore white garments or Chriſoms, in token of the ſpiritual purity they received at baptiſm, and the innocence of life which they then vowed to practiſe. Or it might be metaphorically called Whitſuntide, from the diffuſion of *light*, which on this day fell upon the Apoſtles, and enabled them to become "Lights to lighten the "world †."

* Catechiſe. 16.

† Such is the opinion of CAVE and BINGHAM, and of our more judicious divines in general. But HAMON L'ESTRANGE fancies that it was ſo called from its being the eighth Sunday from Eaſter, *huit* in French, as he obſerves, ſignifying eight: and WHEATLY, from a manuſcript, which to him ſeemed to be a tranſcript of a printed letter of *Gerard Langbain*'s, dated Oxford, 1650, relates that *Langbain* having by a friend been aſked about the original word *Whitſuntide*, informs him, that in the Bodleian he had caſually met with an anonymous manuſcript, entitled "De Solennitatibus Sanctorum Feriandis," which ſays *Whitſonenday*, vel *Vitſonenday* is ſo called, becauſe on this day our anceſtors gave all the milk of their ewes and cows to the poor for the love of God, in order to qualify themſelves to receive the Holy Ghoſt. Milk was called the *Whits of Kine*, *White-meat*, and this day, from the cuſtom above mentioned, took the name of Whitſuntide.

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The Pſalms for the Morning are the xlviiith and lxviiith. The xlviiith, under images taken from the earthly Jeruſalem, celebrates the glory and privileges of the Church. The lxviiith was compoſed on occaſion of the removal of the Ark to Mount Sion. In the interpretation authoriſed by St. Paul, it deſcribes Chriſt's Aſcenſion and Seſſion, with their effects, the converſion of the nations, and the collection and preſervation of his Church. In the Evening we read Pſalms civ. and cxlv. The former ſublime and beautiful hymn, is addreſſed to the Redeemer, or the Creator of the world. It diſplays the glory, wiſdom, and goodneſs of God, in the works of creation and preſervation. The cxlvth is entirely euchariſtic, and celebrates the praiſes of our Lord, and the glory of his kingdom.

The firſt Morning Leſſon relates the appointment of the Jewiſh Pentecoſt, which was a figure of ours. As the law was then given from Sinai, ſo to Chriſtians was the new evangelical law this day given from Heaven, by the effuſion of the Holy Ghoſt. The firſt Evening Leſſon contains a ſtriking prophecy of the eſtabliſhment of Chriſt's kingdom, and the converſion of the nations. The ſecond Leſſons prove the accompliſhment of this prophecy: the Goſpel records our Lord's promiſe of ſending the Comforter, who ſhould teach all things to the Diſciples; and the portion appointed for the Epiſtle, deſcribes the miraculous deſcent of the Holy Ghoſt and its conſequences.

MONDAY AND TUESDAY IN WHITSUN-WEEK.

THE feſtival of Pentecoſt, like that of Eaſter, was obſerved the whole week after, including the Octave; and during this week neither faſting nor kneeling in prayer was admitted; but after its expiration, the Church returned to its ordinary ſtationary faſts on Wedneſdays and Fridays. We obſerve the Monday and Tueſday after Whit-Sunday as feſtivals, for the ſame reaſon that we obſerved Eaſter Monday and Tueſday.

TRINITY SUNDAY.

THE inſtitution of this feſtival is comparatively modern. As the Octave of Pentecoſt, the day was in ſome places anciently celebrated, but as a feſtival of expreſs honour to the Holy Trinity, it was not known before the tenth century of the Chriſtian era. It is indebted for its inſtitution to the zeal of ſome biſhops in *France*, whoſe object was to provide additional matter for the exerciſe of the piety of the people. With this view, STEPHEN, biſhop of *Liege*, drew up an office in commemoration of the Holy Trinity about the year 920, in which he died. This office his ſucceſſor ordered to be recited, and the feſtival of the Trinity to be celebrated. Some of the neighbouring Churches received this inſtitution, and as they did not obſerve the Octave of Pentecoſt after the faſting, watching, and

and praying on the Saturday of the Ember week, and the ordination of miniſters afterward; they admitted it the more readily, becauſe the vacancy on this Sunday was filled by the new office. But this office was not widely diffuſed in any part of the tenth century, as we learn from BERNO, who died early in the eleventh, and was a ſtrenuous advocate for the eſtabliſhment of the office of the Octave. In the eleventh century attempts were made to eſtabliſh the office of STEPHEN, and the obſervation of the feſtival, but they were oppoſed by the ſee of *Rome:* and, though votive maſſes in honour of the Trinity were ſaid, no feaſt of the Trinity was authoriſed in this century either by any Council, or the general concurrence of the Church. The author of *Micrologus*, who lived about the end of this century informs us, that when Pope ALEXANDER II. who died in 1073, was conſulted on this ſubject, he replied, that "by the "Roman rites no day in particular was deſtined "for the feſtival of the Trinity any more than for "that of the Unity of God; ſince all the Sundays, "and even every day of the year were, in truth, "conſecrated to the divine Trinity and Unity; "and there was neither an office, nor a prayer of "the Church, in which they were not commemo-"rated."

The authority, however, of the pontifical ſee was not able to prevent the eſtabliſhment of Trinity Sunday, and its office, on the Octave of Pentecoſt in many of the Churches in France and in England.

land. From RUPERT, who wrote in the former part of the twelfth century, and has devoted entirely one of his twelve books on divine offices to the explication of the myſtery of this day, it appears, that in his time the feſtival was commonly received in his neighbourhood. The Romaniſts, not ſatisfied with ſimply rejecting this feſtival in their own Church, endeavoured to throw impediments to its reception in other places. This is evidently proved by the conduct of ALEXANDER III. who was biſhop of *Rome* from 1159 to 1181. In a decretal he remarks, that "in his "time the feſtival of the Trinity was differently "obſerved. Some, he ſays, celebrated it on the "Sunday before Advent, and others on the Octave "of Pentecoſt: but the Church of *Rome* had no "particular feſtival of the Trinity. She did not "affect to render at one time more than at an-"other, honours that were due every hour, and "which ſhe rendered in all her daily offices, by "concluding all the prayers with glorifications of "the Father, Son, and Holy Ghoſt." In ſhort, the feſtival of the Trinity was firſt formally admitted into the Roman Church in the fourteenth century, under the pontificate of JOHN XXII. and even in France, where it originated, it was not generally received before the beginning of the fifteenth.

Though our Reformers about the middle of the ſixteenth century well knew that the inſtitution of the preſent feſtival was leſs ancient than that of any other, yet they thought fit to retain it. The rejection

rejection of it might have given an handle to the enemies of the Goſpel to blaſpheme, and to the Romaniſts to upbraid the eſtabliſhed Church of England with *Arianiſm*, as well as with hereſy and ſchiſm.

In the ancient Church, devotions were daily addreſſed to every perſon of the Trinity, and we every day, and more eſpecially on Sundays and Holidays, when the Sacrament is adminiſtered, celebrate the praiſes of the Trinity in Doxologies, Hymns, and Creeds. Yet it is proper that this divine myſtery, though a part of the ſervice of every day, ſhould be more ſolemnly commemorated on ſome particular day; and this day was choſen in preference to any other, becauſe after our Lord's aſcenſion into Heaven, and the deſcent of the Holy Ghoſt upon the Diſciples, there enſued a fuller knowledge of the Trinity, than had before been manifeſted. The Church, having celebrated in order all the greater feſtivals, the Nativity, Epiphany, Reſurrection, and Aſcenſion of our Lord, concludes theſe ſolemnities with a feſtival of full, ſpecial, and expreſs ſervice to the honour of the Holy, Bleſſed, and Glorious Trinity. In the other feſtivals we commemorate the Unity in Trinity, and in this the Trinity in Unity.

On the two proper Leſſons from Geneſis we may obſerve, that the firſt particularly notices a plurality, and the other a trinity of perſons in the Godhead. The ſecond Leſſon at Morning Prayer, contains one of the moſt expreſs proofs of this myſtery, that

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is to be found in the New Teſtament. The Son is baptized, the Holy Spirit viſibly deſcends upon him, and the Father from Heaven declares, "This is my "beloved Son in whom I am well pleaſed." As the ſecond Leſſon at Morning Prayer, ſhews that the Father, Son, and Holy Spirit are three diſtinct perſons, ſo the ſecond at Evening was intended to prove that they are united in eſſence, that theſe three are one *.

The Collect, Epiſtle, and Goſpel, retained from the Miſſal of Sarum †, are ſuitable to the day, whether it be conſidered as Trinity Sunday, or the Octave of the feaſt of Pentecoſt.

OF THE SUNDAYS BETWEEN TRINITY AND ADVENT.

THE remarks upon the preceding feſtivals, and their reſpective offices, have ſwelled this part of the work to ſo conſiderable a ſize, that I think it adviſable to ſuppreſs all particular obſervations, on the offices of the Sundays that follow. And they are leſs neceſſary, for we have already commemorated the great myſteries of our Redemption, from the Nativity of our Lord to his Aſcen-

* This verſe has long been thought by the beſt writers to be an interpolation, and very few judicious divines are now of a contrary opinion. Dr. Prettyman, of *Lincoln*, was the firſt, and he is perhaps the only biſhop, that has openly diſavowed its authenticity.

† Other modern Miſſals have portions of Scripture different from theſe, but all have the ſame Collect, which is found in a Sacramentary aſcribed to ALCUIN, how truly I do not enquire.

ſion

ſion into Heaven, and the effuſion of the Holy Ghoſt upon the Apoſtles: And the appropriate offices for the Sundays after Trinity require no ſpecial explication.

The Goſpels for theſe Sundays, preſent us in general with ſome ſtriking doctrine, parable, addreſs, or miracle of our Lord. All the Epiſtles from the fourth are taken from St. Paul, and in the order in which his writings are arranged in the New Teſtament. If between theſe Epiſtles and Goſpels we do not find that harmony, and exquiſite adaptation, which ſome have fondly fancied to be diſcoverable here, and which are evidently apparent in the greater feſtivals, and on other occaſions, ſtill none can juſtly decry againſt any thing like diſſonance or diſagreement.

The Epiſtles and Goſpels that after Trinity Sunday we combine, were in general at this period of the eccleſiaſtical year joined together. In proof of this, appeal may be made, not to the Sarum Miſſal only, but likewiſe to the moſt ancient Lectionaries.

All our Collects, Epiſtles, and Goſpels, for every Sunday, from Eaſter to the twenty-fifth after Trinity, are retained from the Miſſal of Sarum, with only three or four exceptions. The Epiſtle of Sarum for Eaſter Day, is taken from the ſeventh and eighth verſes of the fifth chapter of the firſt Epiſtle to the Corinthians; and that for the fifteenth Sunday after Trinity, from Gal. v. 25. and vi. to verſe 11. thus ending where ours begins. The old Collects for the firſt and ſecond Sundays after Eaſter

were rejected. Our extracts from Scripture are often longer*, but they are ſo far the ſame, that we always read what was in England formerly read for the Goſpel and Epiſtle, and occaſionally ſomewhat more. A few of the Collects for theſe Sundays were a little altered in 1661, as has been ſhewn in the table of Collects in the former Volume. But theſe variations are too inconſiderable to form an exception againſt the general poſition.

Between the Miſſal of Sarum, which our Reformers in this inſtance ſo ſcrupulouſly followed, and the Roman and Gallican Miſſals, there is a very extraordinary difference. From the third or fourth Sunday after Trinity to the twenty-third, they never read the ſame Collect, Epiſtle and Goſpel on the ſame day that we read them; ſtill they read them all. To exemplify what I mean: Their practice is on the fifth Sunday after Pentecoſt to read our Collect and Goſpel for the ſixth Sunday after Trinity, and our Epiſtle for the fifth. On the ſixth they read our Collect and Goſpel for the ſeventh, and our Epiſtle for the ſixth. On the ſeventh our Collect and Goſpel for the eighth, and our Epiſtle for the ſeventh, and thus they regularly proceed to the twenty-third Sunday. This uniform diſagreement, which at my firſt diſcovery of it by collating their reſpective books, appeared curious and ſingular, en-

* This is in general much more obſervable in the Epiſtles than in the Goſpels. Many of theſe Lections have likewiſe been lengthened by the Gallican Church ſince the time of our Reformation.

titles

titles none of theſe reſpective Churches, nor the compilers of their offices, either to cenſure or to praiſe. Our arrangement they muſt admit to be more ancient, and we on our part muſt acknowledge theirs to have become more general: and which of the two is preferable, who will decide?

The Pariſian Miſſal appoints for the 24th, 25th, and 26th Sundays after Pentecoſt, the Collects, Epiſtles, and Goſpels, which are in our book appointed for the 3d, 4th, and 5th Sundays after the Epiphany *.

The Collect for the laſt Sunday both in the Roman (which has offices for but 24) and in the Gallican (which has 28) is the ſame with ours for the 25th, or laſt.

The paſſage for the Epiſtle from Jeremiah, which was anciently read on this laſt Sunday, and which we retain, they have transferred to Advent, thinking it more ſuitable to that ſeaſon, which commemorates the coming of the promiſed Meſſiah, ſo clearly announced by the Prophet. Their Epiſtle is Coloſ. i. 9. The ancient Goſpel for the laſt Sunday when there were 25 or more, was that which we always uſe on the Sunday next before Advent. But this having been read for the Goſpel on the fourth Sunday in Lent (as it is likewiſe by us) they ſelected a paſſage from St. Matthew †, which treats of

* Our Liturgy and the Roman Miſſal do in effect the ſame thing. Their Rubric here enters into a more circumſtantial detail than ours.

† Matthew xxiv. 15 to 36.

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the end of the world, and of Chriſt's coming to judgment.

This Goſpel is commonly called the end of the world, and ſome ritualiſts who reckon from Advent, pretend that it denotes the end of the eccleſiaſtical year to be arrived.

THE ORDER

FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR,

HOLY COMMUNION.

THE Euchariſtic Sacrifice, or the celebration of the Sacrament of the Supper of the Lord, is a duty enjoined by the poſitive command of our Lord himſelf: it is likewiſe the moſt efficacious mean of pardon and of grace, and conſequently one of the moſt eſſential parts of the Chriſtian worſhip. This ſervice ought therefore to be performed with proportionable care and ſolemnity. The Church of England has accordingly furniſhed us with an excellent office for the adminiſtration of this rite, and the fault is entirely our own, if we do not communicate with ſuitable devotion and effect.

The New Teſtament has not preſcribed any particular form to be uſed at the celebration of the Holy Communion. When the extraordinary ſpirit of prophecy ceaſed, the Rulers of the Church ſupplied

plied its abſence by forms of their own compoſition *. As every biſhop had in thoſe days authority to order the form of ſervice for his own dioceſe, theſe forms would naturally differ from each other. But ſtill as they would all correſpond with apoſtolic precedent, there muſt have been a conſiderable degree of reſemblance between them;

Facies non omnibus una,
Nec diverſa tamen, qualis decet eſſe ſororum.

This is true of the Liturgies aſcribed to St. Peter,

* Yet it does not appear that theſe forms were committed to writing at a very early period: they were not at leaſt compiled, as they have ſince been, in books diſtinct from the holy Scriptures. That the Liturgies were anciently committed to memory, and not to writing, is I think plain from the words of BASIL. Enumerating various things which in his time were handed down by tradition only, he aſks "Who has delivered in "writing the ſacred words of invocation employed at the conſe-"cration of the bread and the cup?" (De Spir. Sanct. cap. xxvii.) It is not probable that they, who during the perſecution of the Chriſtians made ſuch ſtrict inquiſition after veſtments, torches, cups, utenſils of the Church, and whatever elſe related to the rites of the Chriſtian worſhip, ſhould have overlooked their Liturgies or Service-books, if, like their Scriptures, they had been compiled in volumes. Written forms of worſhip were the fitteſt objects of the malice of the perſecutors; yet we read of none either found by heathens, or betrayed by apoſtates, and delivered up to be burnt. This opinion receives additional ſtrength from the nature of the ancient diſcipline, which permitted none of the myſteries to be revealed to the catechumens, but only to the initiated, whoſe exclusive prerogative it was to be admitted to the knowledge and uſe of the ſacred myſteries. See Renaudot's Firſt Diſſertation on the Origin and Authority of the Oriental Liturgies.

St. James,

St. James, St. Mark, and to others, ſo far at leaſt as any judgment can be formed of the originals from the copies now extant, which are at the ſame time both mutilated and interpolated. With the aſſiſtance of theſe more antient forms, BASIL, CHRYSOSTOM. and AMBROSE compoſed Liturgies for their reſpective Churches. Pope GELASIUS afterwards compiled the *Roman* Miſſal, which Pope GREGORY improved; and in this kingdom, OSMUND, the *Norman*, who was Biſhop of *Saliſbury*, Earl of *Dorſet*, and Privy Councillor to WILLIAM the Conqueror, drew up the celebrated Liturgy of *Sarum*.

The primary object of OSMUND, like that of CRANMER afterwards, was to introduce uniformity in the ſervice of the Church; for in his time almoſt every dioceſe had a different office. He corrected the Liturgy that he found in his own dioceſe by diſcharging whatever he conceived to be improper; and he enriched it with many additions from the Scriptures, and other valuable eccleſiaſtical records. The whole was ſo well digeſted and arranged, that the Miſſal *ſecundum uſum Sarum* became the ſtandard of public worſhip in almoſt all the Churches of England, Ireland, and Wales. Still however the Miſſal of *Sarum*, in its pureſt ſtate, was not in every point defenſible; and between the death of OSMUND, and the era of the Engliſh Reformation, many very exceptionable interpolations had been made.

By

By this Liturgy of OSMUND had the Biſhops and Clergy, who drew up the *Order of Communion*, publiſhed in 1547*, and the *Order* in EDWARD's firſt and ſecond Books, been accuſtomed to miniſter. OSMUND's Liturgy therefore, and not the Roman Miſſal, is the model, which they would naturally be inclined to imitate. In the compilation of the Engliſh Liturgy†, the Reformers took the ſame liberty that BASIL, CHRYSOSTOM, AMBROSE, GELASIUS, GREGORY, and OSMUND had taken before. They were in general, and as far as circumſtances would admit, governed by the practice of the primitive Church; reſerving to themſelves the right of ſelecting whatever was moſt valuable in former Liturgies, of rejecting what they thought leſs proper, of retrenching ſuperfluities, and of making ſuch additions, alterations, and tranſpoſi-

* For an account of this ſee introduction to former volume.

† I here employ the word Liturgy in its ancient, unmodified, and proper ſenſe. The following paſſage, which deſerves attention, I ſubjoin from RENAUDOT's Commentary on the Coptic Liturgy of BASIL. "*Liturgiarum* nomine intelligi debent *officia*, "ſeu *rituales libri* auctoritate publica eccleſiarum ſcripti, earum- "que uſu comprobati, quibus *preces et ritus ad conſecrandam et* "*adminiſtrandam* EUCHARISTIAM continentur. Liturgiæ nomen "dari non poteſt officiis omnium Sacramentorum, ut Baptiſmi "Chriſmatis et aliorum, quod tamen à multis, præſertim Pro- "teſtantibus ſolet fieri, non aliâ opinor ratione quàm quòd ſuas ſa- "cras preces, *Liturgiam* ipſis appellare placuit, abſque ullo veterum "exemplo. Magis etiam contra decorum Eccleſiæ peccant, qui "Liturgias appellant collectaneas preces Judæorum, Samari- "tanorum, et Muhamedanorum, ut fecerunt recentiores multi "Lexicographi, et Bibliothecarii."

tions, as they judged to be either neceſſary or expedient.

OF THE TITLE OF THIS OFFICE.

Of the form directed by Parliament to be drawn up in 1547, the title was, "The Order of the "Communion." In EDWARD'S firſt book, 1549, this office is ſtyled, "The Supper of the Lord, and "the Holy Communion, commonly called the "Maſs." At the review of this book in 1552, the words "commonly called the Maſs" were expunged, and the title thrown into the form in which it ſtill remains; "The Order for the Adminiſtration of the Lord's Supper, or Holy Commu-"nion."

Of the various names given by eccleſiaſtical writers to this Sacrament, the Supper of the Lord, and the Holy Communion, are two of the moſt ancient, and the moſt ſcriptural; and it is for this reaſon, I preſume, that they, in preference to any other, were adopted by our Church. They are the very terms employed to denote this inſtitution by St. Paul himſelf. Expreſſing his diſapprobation of ſome irregularities in the aſſemblies held by the Corinthian converts to commemorate the death of Chriſt, he ſays, "This is not to eat THE LORD'S "SUPPER." In the ſame Epiſtle, he aſks, "The "cup of bleſſing which we bleſs, is it not THE "COMMUNION of the Blood of Chriſt?"

OF

OF THE RUBRICS PRECEDING THE OFFICE.

THE firſt Rubric requires, that "So many as in-
"tend to be partakers of the Holy Communion,
"ſhall ſignify their names to the curate, at leaſt
"ſome time the day before." The principal object of this injunction is to afford the clergyman the means of learning what perſons intend to communicate, that if any ſhould appear to him not to be duly qualified, he may have an opportunity of converſing privately with them, and of diſſuading them from approaching the Lord's table. One diſqualification is contempt, or wilful neglect of Confirmation. The Rubric which is placed at the end of the order for Confirmation, and is itſelf part of a ſtatute, decrees that "none ſhall be admitted to
"the Holy Communion, until ſuch time as he be
"confirmed, or be *ready* and *deſirous* to be con-
"firmed."

This Order correſponds to the practice of the ancient Church, and is enjoined by our own provincial conſtitutions. "Let no one be admitted to
"the Sacrament of the Body and Blood of our
"Lord, except at the point of death, unleſs he
"have been confirmed, or have a reaſonable impe-
"diment for not having received Confirmation."
The Gloſs, or Comment, here remarks, that the only reaſonable impediment, that can be alleged, is the abſence of the Biſhop.

Perſons excommunicate, or inſane, notorious offenders, and ſome others, muſt likewiſe be refuſed admiſſion to the Communion; and the clergyman who adminiſters it to them, is by our eccleſiaſtical laws, ſubjected to very ſevere penalties. But this point will be more particularly conſidered in what is ſaid on the Rubric immediately following.

A ſecondary reaſon for requiring this notice to be given to the miniſter, is to inform him which of his pariſhioners abſent themſelves from the Communion, that he may admoniſh them of their neglect, and ſeize every favourable opportunity of exhorting them to a more regular attendance. A third reaſon might be to enable the miniſter to aſcertain the number of communicants, that he may judge what proportion of bread and wine it may be neceſſary for him to place upon the table and to conſecrate.

This Rubric, from the firſt compilation of our Liturgy to its laſt reviſal, (that is, from 1548 to 1661) ſtood thus in all the books. "So many as "intend to be partakers of the Holy Communion, "ſhall ſignify their names to the curate over-night, "or elſe in the morning, before the beginning of "Morning Prayer (in Edward's firſt Book, Mat-"tins) or elſe immediately after:" meaning immediately after Morning Prayer was ended *. Morning Prayer

* Not immediately after its beginning, as the authors of the tranſlation made for the uſe of *Bucer*, and of another Latin tranſlation

Prayer is an office as diſtinct from the Communion as Evening Prayer is: and ſince the Reformation, the length of time between the end of the Morning Prayer, and the Communion, was more than equal to the interval between the ending of the Communion, and the beginning of Evening Prayer. Suppoſing that Morning Prayer, which generally began ſoon after ſix *, was over by eight, and that the Communion ſervice commenced at eleven, there was ſufficient time for thoſe that had not over-night ſignified their names to the curate, to do it after Morning Prayer, and before the Communion.

THE SECOND, THIRD, AND FOURTH RUBRICS BEFORE THE COMMUNION OFFICE.

THESE three Rubrics have been fully and judiciouſly treated of by Archdeacon SHARPE, in the third of his viſitation charges: I ſhall therefore

lation publiſhed in the reign of Elizabeth ſeem to have underſtood the paſſage. *Immediate poſt principium* is the tranſlation aſcribed principally to *Aleſſe* (ſee p. 42 of Introduction vol. i.) and to make the blunder more conſpicuous, the other tranſlator adds *matutinarum precum*. That is, immediately after the Miniſter had begun Morning Prayer, and while he was engaged in the act of reading it, he was at the ſame time to converſe with thoſe that came to ſignify their intention of communicating, and to take down the names in writing.

* In ſome Colleges in our Univerſities, in ſome Collegiate and Pariſh Churches, as well as in ſome Cathedrals, a bell for Morning Prayer is, or lately was, rung at ſix.

preſent the reader with his obſervations on the two former, and with the ſubſtance of what he has ſaid on the laſt, referring for more particular information to the work itſelf. " This ſecond Rubric," ſays the Archdeacon, " which requires the curate " to repel from the Sacrament *all open and notorious* " *evil livers, who have thereby given offence to the* " *congregation*; has no other difficulty in it, than " what ariſeth from the doubtful ſignification of the " term *notorious*, and from the uncertainty there " is in judging of all thoſe caſes, *when the congre-* " *gation may be ſaid to be offended.* For *notoriety* " *in fact* is one thing; and *notoriety in preſump-* " *tion* is another. And in either caſe it ſhould be " *a notoriety in law* too, to indemnify the miniſter " for proceeding upon the Rubric, or to render " him ſafe, in point of law, for repelling any per- " ſon from the Communion.

" And then as to *the congregation taking offence*, " how to diſtinguiſh between what *doth offend* a " congregation, and what ought to give offence to " it; whether we are to interpret it according to " reaſon, or only according to fact, is another dif- " ficulty. Nay, whether this Rubric ought not to " be extended to all crimes, which are ſpecified in " the Canons, as diſqualifications for the Holy " Communion; though they be not notorious or " known to the congregation, provided they be " ſufficiently diſcovered or made known to the " miniſter himſelf, is another queſtion which will " bear much to be ſaid on either ſide of it.

" The

" The trueſt way to judge of the ſenſe of our " Church in this Rubric, is to have recourſe to the " 26th and 109th Canons, by which *ſuch notorious* " *offenders, as are to be ſhut out from Communion,* " *as being ſcandals to the congregation,* are ſuffi- " ciently deſcribed; and, might we venture to act " upon that interpretation, which it muſt be " allowed theſe Canons fix upon the Rubric, our " rule to proceed by would be much plainer than " it is. But to prevent our claiming any benefit " or authority from theſe Canons, the ſtatute " laws, which ſuperſede the Canons, interfere, and " lay us under certain reſtrictions. By a ſtatute in " the firſt year of *Edward* VI. it is enacted, *that the* " *miniſter ſhall not, without a lawful cauſe, deny* " *the Sacrament to any perſon that devoutly and* " *humbly deſires it.* But what is this lawful cauſe? " Why we are told that *the law of* England *will not* " *ſuffer the miniſter to judge any man a notorious* " *offender, but him who is ſo convinced by ſome legal* " *ſentence**. And it ſeems, according to the ſenſe " of the Civilians and Canoniſts, nothing amounts " to *notorium juris*, or notoriety in law, leſs than a " proof *by confeſſion in open court*, or *conviction by* " *a ſentence of the judge.*

" By the Canons, all thoſe offenders who ought " to be preſented to the ordinary, ought alſo to be " ſhut out from the Communion till they be re- " formed; and they whoſe duty it is to preſent

* Biſhop *Andrews's* notes upon the Common Prayer,

" them, neglecting ſo to do, are to be excluded " likewiſe *. And both theſe acts of diſcipline are " intruſted with, and charged upon, the miniſter " alone. But ſo far are the canonical diſqualifica- " tions for the Sacrament from being accounted, as " ſuch, *lawful cauſes* of excluſion, according to the " ſtatute, that even perſons lying under *ipſo facto* " *excommunications* by the Canons, may not legally " be withheld from the Communion, till ſentence " of excommunication hath formally paſſed, and " is openly declared againſt them. And though " the 27th Canon, intitled *Schiſmatics not to be ad-* " *mitted to the Communion*, is expreſs for their

* Mr. *L'Eſtrange* ſeems to judge (Alliance of Div. Off. p. 163), that the Canons do not forbid the admiſſion of any offenders to the Communion, but only ſuch as are actually preſented to the Ordinary, and under proſecution; if not alſo under ſentence: and conſequently till they are preſented they are not to be with-held from the Sacrament.

But whereas the Canons ſay no more than this, *that notorious offenders ſhall not be admitted to the Communion till they be reformed*, without any reference made, or reſpect had, to their preſentment or conviction, there is no reaſon to interpret them with any ſuch reſtrictions: eſpecially as one of the offences for which the 26th Canon requires excluſion from the Communion (*viz.* the neglect of churchwardens and ſidemen in preſenting notorious evil-livers) is not capable of being preſented otherwiſe than by the Miniſter, who is left to his diſcretion as to that point; though he is expreſsly ordered to repel them from the Communion. He is indeed bound to *ſignify the cauſe* of his repelling them, if required by his Ordinary to do ſo. But this is a further proof of his power to repel, before any complaint or preſentment of the delinquents is made.

" excluſion;

" excluſion; yet both the common lawyers and " the civilians have given it as their opinion, that " ſchiſmatics not lying under any eccleſiaſtical " cenſure, and humbly and devoutly deſiring the " Sacrament, are not to be withheld from it, not- " withſtanding the direction of the Canon *.

" And, laſtly, the Teſt Acts, which bring abun- " dance of perſons to the Communion, to qualify " themſelves for offices civil and military, make no " allowances for their excluſion in any caſe what- " ſoever, nor have any proviſo to indemnify the " miniſter for proceeding according to the Rubric " in denying the Sacrament, let the notoriety of " the offence be never ſo unconteſted, and the " cauſe of his refuſal in that reſpect never ſo juſt " and legitimate.

" The caſe then ſtands thus with the officiating " miniſter. He is directed by one ſtatute (viz. the " Rubric) in certain caſes to ſhut out from Com- " munion. By another (viz. the Teſt Act) he is " required to admit to Communion; no particular " caſes being expreſsly excepted, however ſuppoſed " to be underſtood. But the aſſigned caſes in the " one being put in ſuch looſe and general terms, " that it is doubtful what excluſions from the " Sacrament are ſtrictly legal; and the directions

* This matter was thoroughly conſidered in the caſe of Mr. *Richard Baxter*, the famous Non-conformiſt, if he may be called ſo, who conſtantly attended the Church-ſervice and Sacrament in the Pariſh where he lived, at thoſe times when he was not engaged at his own meeting-houſe.

" in

" in the other, for admitting to the Sacrament,
" ſuch as have offices depending upon it. How-
" ever ſuppoſed to be limited by the aſſigned caſes
" aforeſaid, yet admitting of thoſe only upon the
" footing of a legal proof, for which the curate
" muſt anſwer at his peril; hence it follows, that
" he who is intruſted with the execution of theſe
" ſtatutes, ſhould either have a fuller explanation
" of the one, or a better ſecurity from the other.

" I know the anſwer commonly given to this,
" and urged as ſatisfactory by Mr. Wheatly in his
" book upon the Common Prayer, is, that it would
" be a reflection upon the legiſlature, to ſuppoſe,
" that it was ever deſigned, that *if a Deiſt, or any*
" *profligate and abandoned ſinner, ſhould happen to*
" *obtain an office, the Church ſhould be obliged to*
" *admit them under theſe characters to Communion.*
" All this is very true. It ſeems to have been the
" intention of the legiſlature, that no perſon who is
" unqualified for the Sacrament, ſhould qualify for
" an office by venturing to receive it. But this
" ſalve will not cover our ſore. For granting it
" would be an injury to our governors, to ſay that
" they meant otherwiſe than right, yet there is no
" reflection caſt upon them, by ſuppoſing what is
" likely to be the conſequence of theſe ſtatutes,
" when they come to be pleaded in the King's
" courts againſt a clergyman, without any proviſo
" made in his favour, or for his ſecurity. Eſpe-
" cially when the terms in the Rubric, upon which
" only he can form a legal defence, will bear ſuch

" latitude

" latitude of interpretation, that it will not be an
" eaſy matter to determine when he is within, or
" not within, his rule.

" This then being the caſe (and I think I have
" brought together what is moſt material in the
" ſtating of it) two queſtions remain to be reſolved.
" Firſt, how far we are bound to obſerve this Ru-
" bric; and, ſecondly, how far we are ſafe in acting
" according to it. To both which I ſhall give you
" the beſt anſwer I can.

" It is not any part of my deſign, in diſcourſing
" on the obedience due from us to the eccleſiaſtical
" laws of this realm, to enter into a diſcuſſion of
" the powers we have received at our ordination,
" as miniſters of Chriſt at large; or to conſider,
" upon this head, the power of the keys, of binding
" and looſing, of remitting and retaining ſins;
" that is, the ſpiritual authority we are intruſted
" with in the due adminiſtration of the Sacraments,
" which no human laws can deſtroy or deprive us
" of. There are caſes in which we are bound to
" deny the Sacraments, antecedently to any obli-
" gations we are under to human conſtitutions; ſo
" that, whenſoever we are obliged by virtue of our
" office, and in regard of the ſacred truſt com-
" mitted to us, as ſtewards of the myſteries of
" God, to refuſe the Communion, we muſt by no
" means be ſwayed by any ſecular motives, or in-
" timidated by ſuſpicions of dangerous temporal
" conſequences, from doing what we ought, and
" diſcharging our great commiſſion faithfully.

" And,

" And, in this, every clergyman muſt be his own " caſuiſt, and will beſt judge for himſelf in ſuch " caſes as ſhall come before him.

" But, whereas, we have moſt ſolemnly promiſed " to *give our faithful diligence to adminiſter the* " *Sacraments and diſcipline of Chriſt*, not only *as* " *the Lord hath commanded*, but *as this realm hath* " *received the ſame, according to the Commandments* " *of God;* and whereas the exerciſe of our miniſ- " try, even in theſe capital points, may be, and is, " in ſome reſpects, limited by eccleſiaſtical and " civil authority, without diveſting us of the ſpi- " ritual powers above-mentioned; and whereas our " preſent queſtion is not whether any ſuch limita- " tions be lawful and admiſſible, (for of this there " is no doubt) but how far ſuch limitation goes in " the caſe under conſideration; therefore our obe- " dience to this Rubric is to be examined into, as " a point purely of eccleſiaſtical diſcipline, and " which affects us not as paſtors of the Church " Catholic, but as appointed officers in this eſta- " bliſhed Church to which we belong. And it is " in this view I am to ſpeak of this Rubric, con- " ſidering it as explained by the Canons of the " Church, and limited by the ſtatutes of the " realm.

" And here what deſerves the principal notice, " and ought to have great weight with us, though " probably it would have little if pleaded in the " courts of law, is the peculiar obligation we have " laid ourſelves under, by voluntary and repeated

" ſtipula-

" ſtipulations, to obſerve the Rubric, and conform
" to the Liturgy of the Church of *England.* And
" this can in no inſtances be more juſtly expected
" from us, than in the adminiſtration of the Sacra-
" ments, and the diſcipline of the Church. No
" laws have as yet diſcharged us from following
" this Rubric now in queſtion, in its moſt obvious
" and natural ſenſe; nor can any authority be
" ſhewn for our diſpenſation in not obſerving it.
" If ſome words in it are too general, or of uncer-
" tain ſignification, ſtill there is nothing in the
" other ſtatutes that is *more* clear and explicit, or
" that will ſerve for a better rule for us to govern
" ourſelves by: And withal let it be obſerved, that
" what ſeems doubtful in the Rubric is made much
" plainer in the Canons, which are yet the beſt in-
" terpreters of it, and to which we of the clergy are
" bound to conform ourſelves, as well as to the
" Rubric; though our obligation to them ſtands
" upon a different footing. Upon the whole,
" though this Rubric may *require ſome explana-*
" *tion,* as Biſhop *Coſins* remarks, *for the avoiding*
" *of diſputes and doubts between the communicants*
" *and curates, &c.* yet if it be taken in all its
" parts, viz. that no perſon, however *notoriouſly*
" *wicked,* ſhall be withheld from the Communion,
" till he be admoniſhed to withdraw himſelf; and
" that when he is repelled upon his obſtinacy, it is
" only till ſuch time as the advice of the ordinary
" can be had therein, to whom the curate is ob-
" liged to give early notice of ſuch his act; it

" ſeems

" ſeems in this view the beſt, and I think the only " eccleſiaſtical rule we have to go by in ſuch caſes: " Nor doth it appear liable to exceptions, unleſs it " be in that other particular I was to ſpeak to, viz. " *How far we are ſafe in acting according to it.*

" But, as this is properly a point of law, it is " not ſo fit for me to undertake any determination " of it: It muſt be left to the gentlemen of that " profeſſion. Only thus much I would put in, " that if a clergyman's conduct in this matter ſhall " appear to be upright, diſpaſſionate, and diſinte- " reſted, (and I wiſh it may never appear other- " wiſe) ſo as to gain the approbation of reaſonable " and indifferent perſons, (which I ſtill think it " would gain in all *notorious* or flagrant caſes, " which are thoſe mentioned in the Rubric) it is " to be hoped and preſumed, that the interpreters " of the law would, in their turn too, ſhew him all " the favour and regard they could.

" In the *next Rubric* (for ſo I call the *next* " *paragraph* for diſtinction ſake, as moſt of the " liturgic writers do, though properly all the four " paragraphs at the head of this office make but " one Rubric) the miniſter ſeems to have power " given him, to deny the Sacrament upon his own " perſonal knowledge of the party's unfitneſs to " receive it. There is only one inſtance indeed of " this unfitneſs there mentioned, viz. in caſes " where *he perceiveth malice and hatred to reign*, " in which caſes *he is to uſe the ſame order as be-* " *fore*, of admoniſhing, and upon obſtinacy of ex-

" cluding

" cluding from the Communion. And this too
" without regard to the notoriety of the malice, or
" the offence given thereby to the congregation.
" And, by parity of reaſon, what he is allowed to
" do upon his own knowledge in one caſe, he may
" be preſumed to have the liberty of doing in any
" other that is parallel; that is, where he himſelf
" is equally convinced that he has a juſt and ſuf-
" ficient cauſe, according to the Canons, to refuſe
" the Sacrament, though at the ſame time he
" cannot produce any legal teſtimony of the crime
" for which he debars the party from communi-
" cating.

" Hence then ariſes another queſtion different
" from the former: viz. Whether a miniſter ought
" at any time, by denying the Sacrament, to paſs
" a public and open cenſure upon ſecret crimes, to
" which none are privy but the parties and himſelf,
" and that perhaps by accident, as may be, and
" ſometimes hath been declared to be the caſe?

" To this it hath been ſaid, and I think juſtly,
" that every miniſter in the public of his office re-
" preſents the Church, and is therefore to exclude
" none from the Sacraments, but ſuch only as by
" the laws of the Church he is *expreſly* required to
" exclude. That when he is ſecretly, and in his
" private capacity, apprized of any juſt impediment
" in any perſon, though he ought moſt ſolemnly
" to admoniſh him to refrain, nay, and ought to
" withhold from him a private Communion, (be-
" cauſe in that caſe he is allowed himſelf to judge

" of any juſt impediment) yet, when he ce-
" lebrates in public, he is bound to admit ſuch
" offending perſon offering himſelf, at his own
" peril; foraſmuch as the Church is yet ignorant
" of any crime or default, for which, according to
" her rules, the Communion is to be withheld.
" That he doth by his previous admonition *libe-*
" *rare animam ſuam*; and if the delinquent will
" ſtill venture to obtrude himſelf, after ſuch warn-
" ing given, his blood will be upon his own head;
" that is, he only, like other hypocrites who re-
" ceive unworthily, will be condemned for his pre-
" ſumption; while the miniſter ſhall be held guilt-
" leſs, having done all that was incumbent upon
" him, and indeed all that he could warrant, to
" prevent ſuch profanation of the holy myſteries.
" And this is agreeable to the old Canon law,
" which did not give miniſters a diſcretionary
" power of repelling in ſuch caſes. *Etiam crimi-*
" *noſus, &c. Even a great offender offering him-*
" *ſelf to partake of the Sacrament is not to be re-*
" *jected, but taken aſide, and ſeriouſly exhorted to*
" *forbear* *: Which the Canoniſts, the later ones
" eſpecially, interpret of ſecret and occult crimes,
" known to the miniſter, but not *notorious*, or *mat-*
" *ter of public ſcandal* †.

" To countenance this way of reaſoning the in-
" ſtance of *Judas* is brought, whom our Saviour ſuf-

* Extr. de Off. Ord. cap. Si Sacerd.

† Linw. Prov. de Sacr. Unct.

" fered

" fered to partake of the firſt Supper and Com-
" munion with his other Diſciples. Though at the
" ſame time our Lord himſelf, who adminiſtered,
" knew the traitor to be abſolutely unworthy ſo
" ſacred and divine an inſtitution.

" Which inſtance indeed would be much to the
" purpoſe, were it not liable to two exceptions.
" The firſt is, that it is not a certain and acknow-
" ledged truth *, that *Judas* did partake of the
" *Sacrament* of the Lord's laſt Supper. And
" though the Compilers of our Liturgy ſeem to
" have taken this for granted, as appears by ſome
" expreſſions in one of the exhortations in the
" Communion Office, where it is ſaid, *leſt, after*
" *taking of that holy Sacrament, the Devil enter into*
" *you as he entered into* Judas, *&c.* And conſe-
" quently by our aſſent and conſent to the Com-
" mon-Prayer-Book we ſeem to have admitted this
" for an undoubted fact; yet the expreſſion doth
" not *neceſſarily* require ſuch conſtruction to be put
" upon it, but may be grammatically underſtood
" without that ſuppoſition.

" The other exception againſt this inſtance of
" *Judas* is, that, granting he did partake with the
" other Diſciples at the inſtitution of the Sacra-
" ment, yet it doth not follow by any neceſſary
" conſequence, that our Lord's admiſſion of him
" is any warrant for his Miniſters to admit
" hypocrites to the Euchariſt. He ſuffers the

* See L'ESTRANGE on one ſide, and Dr. BENNET on the other.

" wicked even now to approach his altar, when
" no power in the Church can reſtrain them.
" But we cannot from thence argue, that the Paſ-
" tors of his Church may therefore permit them ſo
" to do, ſuppoſing them privy to their guilt, and
" well aſcertained of their unworthineſs, however
" ſecretly or accidently they might come by that
" knowledge.

" But, although for theſe reaſons I think no
" ſtreſs ſhould be laid on this inſtance of *Judas*,
" yet if any Clergyman can ſatisfy his own mind
" in acting upon this diſtinction, and can perſuade
" himſelf that he may lawfully do, in his public
" capacity, what he would not do if he thought
" himſelf at liberty to follow his private judg-
" ment; and that to adminiſter the Sacrament to
" a perſon whom he believes unworthy of it, after
" ſufficient admonition to deter him from it, is no
" wilful proſtitution or profanation of it in him-
" ſelf; I ſay if he is thus perſuaded, I do not ſee
" that there is any thing expreſs enough in this
" Rubric to oblige him to refuſe it in ſuch a caſe.
" Malice and hatred are the only offences which
" the order directly points to, and thoſe too, ſuch
" as *reign*, are predominant and implacable,
" which it is ſtrange if they be not likewiſe no-
" torious and offenſive to the congregation as well
" to the Miniſter. And the true reaſon why the
" Compilers of the Rubric did not give any expreſs
" allowance to the Clergy to exclude from the
" Communion for occult crimes at their own diſ-

" cretion,

" cretion, might be for fear of an abuſe that ſuch
" liberty would be liable to in the hands of weak
" men, capable of being ſwayed by their private
" paſſions and reſentments, in the adminiſtration
" of the moſt ſolemn ordinances.

" But it doth not follow, that they are *therefore*
" *bound in all caſes* to adminiſter it, ſaving
" thoſe in which they are prohibited expreſsly.
" No doubt there is an uſe of their diſcretion left
" them, and ſome caſes may ariſe ſo circumſtan-
" tiated, that it will go directly againſt a Clergy-
" man's conſcience to adminiſter the Sacrament;
" in which caſes, as I before obſerved, he lies
" under an obligation to diſcharge his duty, ſu-
" perior to that which he owes to Rubric or Acts
" of Parliament; and though he cannot perhaps
" diſcharge it with ſafety if the ſtatutes be inter-
" preted rigorouſly; yet it is better to fall into
" the hands of men, and patiently ſuffer temporal
" inconveniences, than fall with a ſin of preſump-
" tion into the hands of God.

" The concluſion here then is the ſame as in
" the former point, viz. that every Miniſter muſt
" be his own judge and guide in extraordinary oc-
" currences which come not within the letter or
" ſuppoſed meaning of the rules that are ſet him
" by authority for his direction. Only it will
" greatly concern him to act with the utmoſt care,
" fidelity, and circumſpection, that he do not
" either deprive any perſons of the privilege of
" Chriſtian Communion, or ſet upon them ſuch a

" public mark of infamy and diſgrace a repulſe " from the Sacrament is commonly held to be, " without a real neceſſity to juſtify his conduct " herein."

On the fourth the Archdeacon ſhews, that whenever the office can be conveniently performed at the table, there is no excuſe for reading in the deſk that part of it which is to be ſaid on Sundays and Holidays when there is no Communion; a practice contrary to the letter and plain meaning of the Rubric*.

The Office of the Holy Communion may be divided into four parts,

I. *The more general Preparation.*
II. *The more immediate and ſpecial Preparation.*
III. *The Celebration, or the Conſecration and Adminiſtration of the Elements.*
IV. *The Poſt-Communion, containing the Prayers and Thankſgivings to be offered up after the Elements have been received.*

I. THE MORE GENERAL PREPARATION FOR THE HOLY COMMUNION.

THE LORD'S PRAYER.

We begin this office with the Lord's Prayer, which, as many of the Fathers teſtify, the primitive

* The words " where Morning and Evening Prayer are ap- " pointed to be ſaid," ought to have been expunged, after the place was transferred from the table to the reading deſk.

Church

Church always uſed in the celebration of the Euchariſt. He that inſtituted this holy ordinance was likewiſe the Author of the prayer; and the moſt ſuitable introduction to the Lord's Supper muſt be the prayer which the Lord himſelf has taught us.

JEROM affirms, that Chriſt taught this prayer to his Apoſtles that it might be ſaid at the Communion. He, and the Fathers in general, conſider the petition, "Give us this day our daily bread," as referring more eſpecially to the bread of life, the body of Chriſt, which they received daily at the Lord's table.

THE COLLECT FOR PURITY.

WE may conſider this Collect, either as a prayer introductory to the Communion, or when there is no Communion, as preparatory to the rehearſal of the Ten Commandments, and the correſpondent examination of our lives. In either caſe we have reaſon to admire the piety and judgment of the Compilers of our Liturgy in retaining this conciſe and excellent form of devotion. In the older Communion offices of the Weſtern Church it was commonly uſed, and the Eaſtern Church likewiſe prayed to the ſame effect before the Communion: "O Lord, purify our ſouls and bodies from all "pollutions of the fleſh and ſpirit.

When the Sacrament is not adminiſtered, it may be conſidered as merely preparatory to the repetition of

the Ten Commandments, the fundamental rules of human duty. Before the original publication of the Law from Sinai, the people of Iſrael were ſanctified by Moſes: and before theſe Commandments are read to us, we pray in this Collect, that our hearts may be purified by the inſpiration of the Holy Spirit; for if our hearts be defiled by ſin we are not in a fit ſtate to hear the law of God; we are not likely either fully to underſtand its force, or to profit by its influence.

THE TEN COMMANDMENTS.

WHEN the Commandments are read, we ſhould remember that they are not the words of the miniſter, but of God himſelf, and we ſhould hear them with the ſame humility, the ſame reverence, and the ſame determination to obey them, with which they were heard by the people of Iſrael, when they were firſt announced from Mount Sinai. For the moral precepts of the Decalogue are as obligatory upon us Chriſtians, as they were upon the Jews, to whom they were originally delivered. "If thou wilt "enter into life, keep the commandments," is the precept of our Lord himſelf. At our baptiſm a ſolemn ſtipulation was made in our names, that we ſhould "learn the Commandments and keep "them." At our Confirmation we renewed with our own mouths the vows and promiſes made in our baptiſm, acknowledging ourſelves bound to believe and do all what was then promiſed for us.

Theſe

Theſe vows and promiſes we again ſolemnly renew every time we receive the Holy Communion. It is therefore proper that we ſhould hear theſe Commandments frequently repeated, and more eſpecially at thoſe periods when we are to enter into freſh engagements to obſerve them.

The Ten Commandments were not appointed to be read in the firſt Engliſh Liturgy of 1549. They made no part of any ancient Liturgy, neither, if my information be correct, are they read in the Communion office of any of the reformed Churches, except our own: And in our's they were firſt inſerted at the review of Edward's Liturgy in 1552. If to what has been already alleged in favour of their frequent repetition, we add the reaſon, commonly aſſigned for their original inſertion, which I have ſpecified in the Introduction to the former Volume; we may, I believe, ſafely venture to pronounce, that the order for the rehearſal of them here, requires neither vindication, nor apology. It will at the ſame time be allowed, that the place which the Commandments occupy, is more proper than any other that could eaſily be found. They ſtand in that part of the office, which is more generally preparatory to the Holy Communion, immediately after the Collect for purity, and before the Epiſtle and Goſpel: And when there is a Communion, they are conſequently heard by all, by the younger as well as the older part of the congregation, by thoſe that do not communicate, as well as by thoſe that do.

THE TWO COLLECTS FOR THE KING.

In the former Volume of the Elucidation it was obſerved, that the Chriſtian Church in her public offices, always made interceſſion at the throne of grace, for the rulers and Governors of the ſtate. Though we have already either in the Morning Prayer, or Litany, or both, prayed for the King's Majeſty, yet the Communion being an office diſtinct from them, and originally performed at a different hour, it was proper that a prayer for the King ſhould be inſerted here likewiſe, and the Church has for the ſake of variety provided us with two Collects, either of which may be uſed.

In theſe Collects the ſubject of petition is nearly the ſame; but this diſtinction may be obſerved, that in the latter we pray excluſively for the King, while in the former we pray both for King and people, that is, for the whole Church. The petitions are grounded upon the aſſurance of the word of God, that "the heart of the King is in the hand "of the Lord, and that as the rivers of water he "turneth it whitherſoever he will." To preſerve internal tranquillity, to protect us from foreign enemies, and to defend us in the exerciſe of true religion, is the object of the royal prerogative, for the ſtability and due regulation of which, it is the duty and intereſt of every good ſubject devoutly to pray.

Writers

Writers on the Engliſh Liturgy have obſerved, that theſe Collects are placed immediately after the Commandments, becauſe the King is *Cuſtos utriuſque tabulæ*, the conſervator, or guardian of both the tables of the law, of religion, and of morals.

OF THE RUBRIC CONTAINING DIRECTIONS FOR READING THE COLLECT OF THE DAY*, THE EPISTLE, THE GOSPEL, AND THE CREED.

AFTER one of the two Collects for the King, in which we prayed for the external proſperity of the Church, this Rubric directs, that the Collect for the day ſhall follow, which is commonly a prayer for internal grace; and that immediately after the Collect, the prieſt ſhall read the Epiſtle, the Goſpel, and the Creed.

Before the celebration of the Paſſover the Jews read the hiſtory of their deliverance from Egypt, and the voice of antiquity uniformly proclaims, that at the celebration of the Euchariſt, the Chriſtians have always read ſelect portions from the New Teſtament. The practice is mentioned by JUSTIN MARTYR, and TERTULLIAN. CHRYSOSTOM, AUSTIN, ORIGEN, LEO, and others, delivered Homilies, or Sermons, which ſtill appear among their reſpective works, upon the portions of Scripture, that in their times were appointed to be read. The Council of *Valence* enacted, that "apoſtolic wri-

* On Collects, ſee vol. i. p. 264.

"tings,

" tings, and holy Goſpels, ſhould be read before the " Offertory," that the Catechumens, who were not allowed to participate of the Holy Communion, might have an opportunity of hearing them, before they were ordered to withdraw. Thus likewiſe in our office, the Epiſtle and Goſpel are read before the Offertory, and heard by thoſe that may not communicate.

The portions of Scripture read after the Collect, and before the Goſpel, are called *Epiſtles*, becauſe they are principally taken from the epiſtolary part of the New Teſtament. It is remarkable that the reading of the Epiſtle, ſhould have always preceded the reading of the Goſpel. The Epiſtle appears to have been regarded as a kind of harbinger, or meſſenger to the Goſpel. It was conſidered as the words of the ſervant, and the Goſpel as the words of the maſter, for whom the laſt, or moſt honourable place was reſerved. Some of the old Ritualiſts ſay, " The Epiſtle denotes the office performed by " the Baptiſt, who was ſent before the face of " Chriſt to prepare his way." Others are of opinion, that " it indicates the firſt miſſion of the " Apoſtles, when Chriſt ſent them before his face " to every city whither he himſelf would come." Others aſſign very different reaſons for this practice, but all agree that it is intended to ſhew peculiar reverence for the Goſpel.

During the reading of the Epiſtle, the people are permitted to ſit; but when the Goſpel is read we all ſtand up, to expreſs our veneration for the words

of

of our Lord, to ſhew our readineſs to execute his Commands, and to denote our determination to follow whitherſoever he may call.

This Rubric directs, that "the prieſt ſhall read "the Epiſtle, ſaying, the Epiſtle [or the portion of "Scripture appointed for the Epiſtle] is writ-"ten," &c.

Dr. Nicholl has here remarked, "that the Church "of Rome permits the reading of the Epiſtle to any "eccleſiaſtical perſon as low as a ſub-deacon; but "that our Church in this Rubric does not allow it to "be read, but only by a prieſt." The remark, however, was inadvertently made: for in our form and manner of ordering deacons, "the Biſhop delivers "to every one of them the New Teſtament," ſaying, "Take thou authority to read the Goſpel "in the Church of God:" that is, the books of the New Teſtament, and to read the Epiſtle in this office, is one peculiar province of the deacon, or prieſt, that aſſiſts the Biſhop, curate, or principal miniſter.

The words of the Rubric, which are incloſed within brackets, were added at the laſt reviſal. They are to be ſaid when either a portion of the Old Teſtament, of the Goſpel, Acts of the Apoſtles, or of the Revelation is appointed in the place of a paſſage from an apoſtolic Epiſtle.

In ancient Liturgies, and in our firſt book of Common Prayer, when the paſſage to be read out of the Goſpel was announced by the miniſter, the people, to evince the joy with which they received it, were directed

to

to ſay, "Glory be to thee, O Lord." Though in all the ſubſequent editions of our book this direction has been omitted*; yet the practice is very generally retained. It was likewiſe cuſtomary in the ancient Church, after the ending of the Goſpel, to ſay, "Thanks be to God for his Holy Goſpel;" a practice in ſome places ſtill continued.

It is obſervable, that when the Epiſtle is ended, the miniſter is ordered to ſay, "Here endeth the "Epiſtle†; and that no direction of this kind is given after the ending of the Goſpel. The Rubric does not authoriſe the prieſt to ſay, "Here endeth "the Goſpel." It only directs, that after the Goſpel is ended, the Creed ſhall be ſung or ſaid. They that are determined to account for every thing, pretend that the omiſſion has this reaſon for it, that "the Creed is a continuation of the "Goſpel." But the Creed is no more a continuation of the Goſpel, than it is of the Epiſtle.

With reſpect to the different portions of the evangelic and apoſtolic writings which we read, it may be obſerved in general, that they are ſo judiciouſly ſelected, that it would be difficult to find paſſages more intereſting, or more pertinent to the occaſion and the ſeaſon.

* And then (after the announcing of the portion for the Goſpel) the people all ſtanding up, ſhall ſay: *Glory be to thee, O Lord.* At the end of the Goſpel the preſbyter ſhall ſay: *So endeth the Holy Goſpel.* And the people ſhall anſwer: *Thanks be to thee, O Lord.* Scotiſh Liturgy.

† This direction was given at the laſt reviſal: for what reaſon is not perhaps diſcoverable.

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THE RUBRICS AFTER THE NICENE CREED.

THE firſt Rubric directs what things the prieſt ſhall publiſh, or give notice of to the congregation*. *He ſhall declare unto the people what Holy-days, or Faſting-days, are in the week following to be obſerved.* This part of the Rubric was firſt inſerted to prevent the people's obſerving ſuch Holidays as had been introduced by popery, and were abrogated by the Reformation. And ſince the time that things have taken a different turn, it has been wiſely retained to remind thoſe of their duty, who are diſpoſed to obſerve no Holidays or Faſting-days at all.

The Rubric proceeds, *And then alſo*, that is immediately after the Creed, and before the ſermon *(if occaſion be) ſhall notice be given of the Holy Communion.* But another Rubric ſays, *When the miniſter giveth warning for the celebration of the Communion, after the ſermon or Homily ended, he ſhall read this exhortation following.* Each of theſe Rubrics, ſeparately taken, is clear and explicit enough; but between the two there is a plain contradiction, which it is impoſſible to reconcile. The contra-

* In EDWARD's firſt book there is no Rubric to this purpoſe. In his ſecond, and all the books prior to the review of 1660, the Rubric was, "After the Creed, if there be no ſermon, ſhall "follow one of the Homilies. After ſuch ſermon, Homily, or "exhortation, the curate ſhall declare unto the people whether "there be any Holidays, or Faſting-days the week following.

diction,

diction, I think, can be accounted for, only by aſcribing the inſertion of the words "after the "ſermon, or Homily ended" to accidental inadvertency. Such occaſional diſagreement it was hardly poſſible for the Reviewers of 1661 to eſcape. Principally with a view to accommodate the Preſbyterians, they have in the place before us, modelled anew one part of the Rubric, altered another, tranſpoſed a third, expunged a fourth, and compoſed a fifth. Now who does not ſee that from ſuch ſucceſſive changes, obſcurity, and even in ſome degree contrariety, muſt be expected to ariſe? From a minute examination however of the alterations made in theſe two Rubrics, we may probably diſcover how the miſtake came to be admitted; and, what is of more importance, we may, in my opinion at leaſt, be enabled to determine with a ſufficient degree of certainty what was the intention of the Reviſers of the office.

From 1552 till 1661, the three exhortations had been uniformly read (when all the three were read) at the time of the Communion, between the *Prayer for Chriſt's Church*, and the addreſs beginning "Ye that do truly and earneſtly repent," &c. The Rubric before the *firſt* * exhortation was "Then "ſhall follow this exhortation, at certain times, "when the curate ſhall ſee the people negligent to "come to the Communion." The exhortation be-

* Now the *ſecond*; for the two former exhortations changed places at the laſt review.

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gan, "We be come together at this time to feed at "the Lord's Supper, unto which, in God's be- "half, I bid you all that are here preſent, and be- "ſeech you, &c." The next Rubric was, "And "ſometimes ſhall this (exhortation) be ſaid alſo at "the diſcretion of the curate." This exhortation is nearly the ſame with that which now ſtands firſt. The Rubric before the third was, *Then ſhall the Prieſt ſay this exhortation,* "Dearly beloved in the "Lord, ye that mind to come to the Holy Com- "munion of the body, &c." Theſe exhortations were read to all the congregation: Then the ad- dreſs, "Ye that do truly and earneſtly repent, &c." was ſaid "to them that came to receive the Holy "Communion."

Againſt theſe Rubrics and exhortations, the Preſ- byterian Commiſſioners at the Savoy Conference *excepted:* "If it be intended that theſe exhorta- "tions ſhould be read at the Communion, they "ſeem to us to be unſeaſonable." The Epiſcopa- lians *anſwered,* "the firſt and third (now the ſe- "cond and third) exhortations are very ſeaſonable "before the Communion, to put men in mind how "they ought to be prepared, and in what danger "they are to come unprepared; that if they be "not duly qualified they may depart, and be "better prepared at another time." The Preſby- terians *replied,* "Is it not more ſeaſonable, that "in ſo great a buſineſs ſuch warning go a conſi- "derable time before? Is there then leiſure of ſelf- "examination, and making reſtitution and ſatis-

" faction, and going to the miniſter for counſel " to quiet his conſcience, &c. in order to the pre- " ſent Sacrament? We yet deſire that theſe things " may be ſooner told them."

Agreeably to this requeſt, the *Convocation* that was afterwards held, altered the Rubric before each of the three exhortations; and ordered in particular that " the warning for the Holy Commu- " nion ſhall be always given *upon the Sunday, or ſome Holy-day immediately preceding.*" At the moment when the words, " after the ſermon, or Ho- " mily ended," were added, it might be the intention of the Convocation that the exhortation ſhould be read immediately before the Offertory. But in that caſe, the directions given in the Rubric after the Creed were overlooked; or, what I think more probable, that Rubric itſelf was not then prepared.

Mr. WHEATLY ſuppoſes, that the *intent of the Reviſors* was, that the Rubric after the Creed, and the Rubric before the exhortation ſhould both be complied with; that notice of the Communion ſhould be given after the Creed; and that when there was nothing in the ſermon preparatory to the Communion, the exhortation ſhould be read after the ſermon was ended. But where did he learn what he ſuppoſes to be the intent of the Reviſors? Not from themſelves; for their words indicate no ſuch intent. Again, according to WHEATLY's own plan, the two Rubrics cannot always be complied with; for if the ſermon be preparatory to the Communion,

munion, then the exhortation is not to be read; and what becomes, in this caſe, of conformity to the latter Rubric? The truth is, that to endeavour to comply with both the Rubrics is an idle attempt to conform to an undoubted overſight.

The primary object of the Rubric before the exhortation was to order, that, in compliance with the requeſt of the Preſbyterians, notice of the Communion ſhould be given prior to the day of its celebration. It accordingly directs the exhortation to be read *on the Sunday, or ſome Holiday immediately preceding.* The words after the ſermon ended might be inadvertently added, it having hitherto been the practice to read the exhortations after the ſermon.

The firſt Rubric after the Creed directs not only that notice of the Communion ſhall then be given, but likewiſe that banns of marriage * ſhall be then publiſhed, and briefs, citations, and excommunications read. It virtually orders, that whatever is proclaimed, or publiſhed, ſhall be done in this part of the ſervice. The inſtructions given in this Rubric, excepting only what is contained in the firſt ſentence, were now given for the firſt time. The Convocation unqueſtionably meant, that theſe inſtructions ſhould be regarded; and ſo far as relates to the *time* of publiſhing, they have been uniformly attended to by the clergy.

* The time of the publication of banns of marriage has ſince been altered: but this does not affect the general ſcope of the argument.

OF THE SECOND RUBRIC AFTER THE NICENE CREED.

In treating of the order in which the Scriptures are appointed to be read in the public ſervice, I have in ſome degree anticipated what I had to obſerve on Sermons and Homilies. To that part of the work I therefore refer the Reader, contenting myſelf with throwing together here a few general remarks on the cuſtom of preaching in the ancient Church.

From the ſecond century at leaſt ſermons were delivered on Sundays, and occaſionally on other Holidays. At certain ſolemn ſeaſons, ſermons were preached every day, and in ſome Churches, two or more ſermons were delivered before the ſame Aſſembly. A Preſbyter or Prieſt firſt ſpoke the word of exhortation: he was followed by another, and the Preſident or Biſhop concluded; the laſt place being always reſerved for the moſt honourable perſon. In ſome places likewiſe they had ſermons twice a day, that is, at two different times of the day; but this is to be underſtood only of the larger Churches in great cities; for in villages and ſmaller towns ſermons were not frequent.

It would appear, that no ſermons were preached in the country pariſhes of the Gallican Church till after the beginning of the ſixth century. For the ſecond Council of *Vaiſon* (A. D. 529) enacts, that "for "the edification of all the Churches, and for the "advantage

" advantage of the whole of the people, Preſbyters " ſhall have the power of preaching in all pariſhes, as " well as in cities." After the revival of letters, ſo late as the era of the Engliſh Reformation, no ſermons were preached even at Court, except in Lent, and poſſibly on ſome few of the greater Feſtivals *. In this reſpect at leaſt, the ſtate of the modern Church is happier than that of the ancient Church. In this Country there are few pariſhes in which a ſermon is not preached every Lord's day.

The Sermon, or Homily, as it was anciently called, was uſually preceded by a recitation of ſome of the Pſalms, and of other portions of the Holy Scriptures, and the greateſt part of the public prayers followed the ſermon. In the earlier ages of the Church, when the Creed was never recited in the public ſervice, the ſermon came immediately after the Goſpel, of which it was uſually an explication. A ſermon always preceded the celebration of the Lord's Supper; it was generally delivered in the preſence of the more *perfect* of the Catechumens †, and formed a part of the Ante-communion office. The ſermons were commonly expoſitions of Scripture: but ſome were panegyrics on Saints and Martyrs: ſome were ſuited to particular occaſions or Feſtivals: for inſtance, to the Nativity, Eaſter, Pentecoſt, &c. and others were ſuch de-

* Heylin's Hiſt. of EDWARD VI.

† Some ſermons addreſſed to the faithful only, the Catechumens were not permitted to hear.

fences of Chriſtian doctrines againſt erroneous opinions, as the circumſtances of the time ſeemed to require.

It is in modern times cuſtomary for the miniſter to ſtand, and the audience to ſit, while he delivers the ſermon; but the ancient general cuſtom was directly the reverſe of this: the people ſtood, and the preacher ſat. The early Chriſtian teachers followed the practice of the ſynagogue. Our Saviour was found in the temple *ſitting*, and diſputing with the Doctors; and it is repeatedly noticed in the Goſpels that he ſat down when he taught, whether it was in the temple, or the ſynagogue, in the mountain, or out of the ſhip.

The Homilies mentioned in this Rubric are two books of diſcourſes or plain ſermons, publiſhed by authority, the firſt in the beginning of the reign of Edward VI*; and the ſecond not before 1563, though it was agreed to in the convocation in 1562. To this ſecond book is at preſent prefixed an admonition to all miniſters eccleſiaſtical, from which the following extract is copied. "Where it "may ſo chance ſome one or other chapter of the "Old Teſtament to *fall in order* to be read upon "the Sundays, or holidays, which were better to "be changed with ſome other of the New Teſta-"ment of more edification; it ſhall be well to "ſpend your time to conſider well of ſuch chapters "before-hand, whereby your prudence and dili-"gence in your office may appear."

* See p. 27 of Introduction prefixed to the firſt volume.

This

This admonition muſt, I think, have originally belonged not to the ſecond, but to the firſt book of Homilies: and though I can produce no direct proof, I almoſt dare venture to affirm, without fear of being confuted, that it was added as an appendage to the firſt book of Homilies, when it was reprinted and republiſhed by order of Elizabeth, in the former part of the year 1560. That it could not be originally prefixed to the ſecond book is evident; for agreeably to a clauſe in Elizabeth's act for uniformity, *proper firſt* Leſſons for Sundays had been provided by Archbiſhop PARKER and other commiſſioners, upwards of two years before the publication of the ſecond book. This act authorizing Edward's Liturgy *with one alteration, or addition of certain Leſſons to be uſed on every Sunday in the year*, received the royal aſſent, April 29, 1559, and took place on the feaſt of St. John Baptiſt next following. But the alteration in the Leſſons was not yet made, and for ſome time the firſt Leſſons for Sunday were read *in courſe*, or as they *fell in order* in the Calendar, like the Leſſons for ordinary days: and during this interval I am perſuaded the admonition was publiſhed; that is, about the beginning of 1560. In the latter part of this year, PARKER obtained from the Queen letters, dated January 22, and addreſſed to himſelf and other eccleſiaſtical commiſſioners, which ſtate, that "the Queen underſtands that there are ſome "certain chapters for Leſſons, which might be "ſupplied with others, tending more to the edifi-

" cation of the unlearned; and require the com-
" miſſioners to peruſe the ſaid order of Leſſons,
" and to cauſe new Calendars to be imprinted,
" whereby chapters or parcels of leſs edification
" may be removed, and others more profitable may
" ſupply their room."

In purſuance of this order, the Archbiſhop on the 15th of February, directed his mandate to the Biſhop of London, to publiſh the Queen's letter through the province of Canterbury, together with the corrections and reformations made in the Calendar, which were commanded to be invariably obſerved. Theſe the Biſhop of London tranſmitted to the ſuffragan Biſhops on the laſt day of February, ſo that the new table of Leſſons for Sundays would be received throughout England in March, about the end of 1560.

The ſecond book of Homilies was finiſhed in convocation in 1562, but not publiſhed till the following year: And two, nearly three years before this, the new Calendar, or Table of proper Leſſons for Sundays, had been legally ordered to be invariably obſerved: and there were now no Leſſons from the Old Teſtament for Sundays that *ſell in order*. Yet this admonition, publiſhed we know not when, except I have been fortunate enough nearly to aſcertain its date, and ſtanding in direct oppoſition to the two acts for uniformity, is the only foundation of the vulgar error, which ſtill continues to fluctuate in the minds of ſome of the clergy, that the officiating miniſter is inveſted with a diſ-

a diſcretionary power of ſubſtituting for the firſt proper Leſſon on a Sunday, any chapter from the New Teſtament. To combat this miſtake I have entered into a digreſſion, for which I truſt I ſhall obtain general pardon; and I now return to the reading of Homilies.

From the Council of Vaiſon it appears, that in caſes of exigency, that is, where the prieſt was either ſick or infirm, deacons were permitted to read the Homilies compoſed by the Holy Fathers. At this time it was ſo unuſual for deacons to do any thing in the Church, except to aſſiſt the officiating prieſt, and to read the appointed portions of Scripture, that the Council thought it neceſſary to give a reaſon for this permiſſion; and add, "If the dea-"cons are worthy to read what Chriſt ſpoke in the "Goſpel, why ſhould they be thought unworthy to "recite in public the Expoſition of the Holy "Fathers?" That Homilies were anciently read in the Church, is proved, by what is related of our ALCUIN, who by the command of CHARLEMAGNE, is reported to have collected and arranged all the Homilies of the moſt celebrated Fathers on the Goſpels throughout the year *.

OF THE OFFERTORY.

By the Offertory is meant that part of the Communion ſervice, in which the offerings, or oblations

* In the ancient Church the Sermon or Homily was commonly a diſcourſe on the Goſpel for the day. Of this practice the Reformed Church of England is little tenacious.

are made. It is called the Offertory, becauſe it was ſung, and is now ſaid while the people are making their offerings*. The cuſtom of making oblations at the celebration of the Lord's Supper, is ſanctioned by the precept of St. Paul †: "On "the firſt day of the week (when the Sacrament "was adminiſtered) let every one lay by him in "ſtore as God hath proſpered him ‡." This practice, inſtituted by the Apoſtles, has been continued in the ſubſequent ages of the Church, from the ſecond century to the preſent day. JUSTIN MARTYR ſays, "They that can afford, and are willing "to contribute, give of their own good pleaſure "whatever they think fit. What is collected is "depoſited with the preſident, and he aſſiſts "orphans, widows, and thoſe that are in want "through ſickneſs, or any other cauſe, and pri-"ſoners, and poor travellers §." TERTULLIAN likewiſe in his apology obſerves, that "every "Chriſtian once a month, or when he is diſpoſed, "and able, lays aſide a moderate portion of his "property: and that theſe pledges of piety are ex-

* ISIDORE thinks, that *offertorium* is derived from *fertum*, an heathen oblation. *Opimo vincere ferto.* Perſ. It is more probable that *offertorium* came from *offerendo*; while the Offertory was ſung by the Choir, the offerings were received by the Prieſt (*Durantus*). The office of the Offertory is aſcribed to GREGORY.

† It ſeems highly probable, that the donations of lands, houſes, and money, mentioned in the Acts of the Apoſtles, were made at the Communion.

‡ 1 Cor. xvi. 2. § Apol. 2.

"pended

" pended in feeding the poor, and burying them, " in maintaining the fatherleſs children, the aged, " and the ſhipwrecked; and thoſe that are con- " demned to mines, impriſonment, or baniſhment, " for the ſake of Chriſt." CYPRIAN in his treatiſe on alms and good works, thus ſtigmatizes thoſe that partook of the Communion, without making the accuſtomed oblation. " You are " rich, and in flouriſhing circumſtances, and can " you imagine that you celebrate the Lord's Sup- " per, when you have no regard whatever to the " *Corban*; you, who approach the Lord's table " without making any oblation; you, who partake " of the oblation, which the poor man has offered, " &c. &c." AMBROSE lays it down as a rule, that " it is the duty of a Chriſtian to offer, and to com- " municate every Lord's day *:" and AUSTIN follows the reaſoning of CYPRIAN. He exhorts the people " to offer oblations, which are to be conſe- " crated upon the altar," and remarks, that " the " man ſhould bluſh, who is able to offer, and yet " partakes of the offering of another."

From the words of CYPRIAN and AUSTIN it is evident, that in the African Church as much bread and wine as were neceſſary for the occaſion were taken from the offerings made by the people: for they did not then offer money only, but likewiſe corn, bread, wine, oil, &c. with veſtments for the clergy, utenſils for the altar, and ornaments for the

* Serm. xxxiv.

Church.

Church. Among the early Chriſtians, the oblations were ſo conſiderable, that they were found adequate to the following purpoſes, to which they were appropriated: 1. The maintenance of the Biſhop and Clergy: 2. The ſupport of the Church, and the proviſion of whatever was neceſſary for the decent ſolemnization of divine worſhip: And 3. the relief of all the poor.

OF THE SENTENCES TO BE SAID AT THE OFFERTORY, AND OF THE RUBRICS FOLLOWING.

Of theſe twenty ſentences, the firſt ſixteen, which are taken from the New Teſtament, ſtand in the very order in which theſe Scriptures are arranged. The miniſter is to read one, or more, as he thinks moſt convenient: that is, in the words of Edward's firſt book "according to the length, "or ſhortneſs of the time that the people be "offering."

"Whilſt theſe ſentences are in reading, the dea- "cons, church-wardens, or other fit perſons ap- "pointed for that purpoſe, ſhall receive the alms "for the poor, and other devotions of the people, "in a decent baſon to be provided by the pariſh for "that purpoſe; and reverently bring it to the "prieſt, who ſhall humbly preſent and place it "upon the holy table." (*Rubric*)

In the former books the Rubric immediately preceding the ſentences, was "after ſuch Sermon, "Homily, or Exhortation; the curate ſhall declare "unto the people, whether there be any Holiday-

" days, or faſting days the week following, and " earneſtly exhort them to remember the poor, " ſaying one or more of theſe ſentences following, " as he thinketh moſt convenient by his diſcre- " tion." The Rubric that followed the ſentences, was " Then ſhall the Church-wardens, or ſome " other by them appointed, gather the devotion of " the people, and put the ſame into the poor man's " box *." From this box the poor of every pariſh were

* The poor man's box, or the cheſt for alms, was firſt ordered to be ſet up in Churches by EDWARD's injunctions of 1547, " to " the intent that the pariſhioners ſhould put into it their alms for " their poor neighbours. And the Parſon ſhall diligently from " time to time, and ſpecially when men make their teſtaments, " call upon, exhort and move their neighbours, to confer and " give, as they may well ſpare, to the ſaid cheſt; declaring unto " them, whereas heretofore they have been diligent to beſtow " much ſubſtance otherwiſe than God commanded upon pardons, " pilgrimages, trentals, decking of images, offering of candles, " giving to friars, and upon other like blind devotions, they ought " at this time to be much more ready to help the poor and needy, " knowing that to relieve the poor is a true worſhipping of " God: and alſo whatſoever is given for their comfort, is given " to Chriſt himſelf, and ſo is accepted of him, that he will merci- " fully reward the ſame with everlaſting life."

And among the Articles of Enquiry at the King's viſitation by CRANMER, A. D. 1548, we find theſe items: " Whether they " have provided, and have a ſtrong cheſt for the poor men's box, " and ſet and faſtened the ſame near to the high altar. And whether " they have diligently called upon, and exhorted and moved their " pariſhioners, and ſpecially when they make their teſtaments, " to give to the ſaid poor man's box, and to beſtow that upon the " poor cheſt, which they were wont to beſtow upon pardons, pil- " grimages,

were in a great meaſure ſupported, from the abolition of the religious houſes, till their compulſory maintenance came to be eſtabliſhed by law *.

"And when there is a Communion, the prieſt "ſhall then (i. e. after preſenting the baſon with "the alms) place upon the table ſo much bread "and wine, as he ſhall think ſufficient."—This Rubric was added at the laſt review in 1661, and at the ſame time was inſerted in the prayer

"grimages, trentals, maſſes ſatisfactory, decking of images, of-"fering of candles, giving to friars, and upon other like blind "devotions."

* The inveſtigation of the progreſſive ſteps by which the compulſory maintenance of the poor was introduced into England, is curious and intereſting. I abridge from *Burn* the following particulars: At the beginning of the reign of Henry VIII. the poor had been refrained from wandering abroad, *but allowed to beg within their own diſtricts.* By 22 HEN. VIII. Juſtices might *licence* the poor to beg within their reſpective diviſions. By 27 HEN. VIII. the Church-wardens were to make collections for the poor on Sundays, and the Miniſter was to take all opportunities to ſtir up the people to be liberal, that none might be compelled to beg. The pariſhes, &c. were to ſuſtain their poor by *voluntary alms, under a penalty.* By 1 EDW. VI. houſes were to be provided for the poor by the devotion of good people, and *materials* to ſet them to *work.* The Miniſter was to exhort the people every Sunday to contribute liberally. By 5 and 6 EDW. VI. collectors were, on a certain Sunday, to take down in writing, what every one was willing to give weekly for the enſuing year. They that refuſed to give were to be exhorted by the Miniſter; and if any continued obſtinate, he was to be reported to the Biſhop, who, if milder meaſures failed, might bind him over to appear before the Juſtices in Seſſions: and they might aſſeſs him what they thought reaſonable. By 14 ELIZ. powers were firſt given to Juſtices to make a general aſſeſſment.

following,

following, an expreſſion adapted to the particular action here enjoined, the words *and oblations*, being intended, as I conceive, more immediately to refer to the bread and wine, and the new order about placing them upon the table *. In the ancient Church this act was performed with great ſolemnity, and though there be ſomething improper in the prayers appointed by the Miſſals, to be ſaid at the offering of the bread and wine, and no form of prayer is preſcribed by our Church, yet the action itſelf is not to be neglected. The order that the prieſt, and no other ſhall place the bread and wine upon the table, and that he ſhall *then* do it, is poſitive; and it is, ordinarily ſpeaking, capable of being complied with by every perſon, who has the honour to ſtand miniſtering at the Lord's table. This ancient practice was enjoined by a Rubric in

* If the alms only were meant, there was no adequate reaſon for the addition of the words *and oblations*; for on this ſuppoſition nothing more is expreſſed than was fully and clearly expreſſed before. Again, does not the disjunctive *or*, in the marginal Rubric imply, a diſtinction between *alms* and *oblations*? COLLIER, the learned Non-juror, who was a ſtaunch advocate for the reſtoration of the *oblatory prayer* to the *form* and *ſituation* in which it ſtood in the firſt book, maintains, that "the word "*oblations* in this prayer means no more than the offering of the "*unconſecrated* bread and wine: but the *Euchariſtic oblation*," he ſays, "is the offering of the *conſecrated* elements, the ſacramental "body and blood of our Saviour in memory of his Sacrifice and "Paſſion." The *oblatory* Prayer in our firſt Book the Reader will find in the Appendix at the end of the Conſecration Prayer. It begins "*Wherefore, O Lord—according to the Inſtitution.*"

Edward's

Edward's firſt book, and it is not here neceſſary to enquire, why it was omitted in the ſecond. The Rubric may be ſeen in the Communion office of Edward's firſt book, which is annexed to this account of our preſent office.

THE PRAYER FOR CHRIST'S CHURCH.

AFTER the offertory is ſaid, and the oblations of bread and wine, with the alms for the poor are placed upon the table, the miniſter addreſſes this exhortation to the people: *Let us pray for the whole ſtate of Chriſt's Church militant here in earth.* The latter part of this ſentence is wanting in Edward's firſt book. The words *militant here in earth,* which were deſigned expreſsly to exclude prayer for the dead, were inſerted in the ſecond book, in which that part of this prayer which contained interceſſion for the dead, was expunged. It was the intention of the divines who made this alteration, to denote that prayers are not to be offered up for the dead, whoſe ſpiritual warfare is already accompliſhed; but for thoſe only who are yet "fighting the good fight of faith," and are conſequently in a capacity of needing our prayers.

Alms and oblations give efficacy to prayer. They are the wings on which it mounts more rapidly to Heaven. In *the prayer for Chriſt's Church,* we ſhew that our charity extends whither our alms cannot reach: we recommend all mankind to the mercy of him, who is able to relieve all, and of whoſe

whoſe bounty all have need. And can we at any time more effectually plead with God, than when we commemorate the ſacrifice of the death of Chriſt, the ſymbols of which are now placed upon the altar. This Sacrament has been ſtyled the *grand Interceſſion*, and we moſt efficaciouſly intercede for all the world, by the memorial of that "one oblation once offered," which obtained forgiveneſs for all, and by virtue of which, our Mediator in Heaven, ſtill intercedes for all.

Prayers to the ſame effect were offered in the primitive Church at the celebration of the Euchariſt, and occur in ancient, and modern Liturgies; but a form of ſuperior, or even equal excellence to this, is no where to be found *. It is compoſed upon the principles laid down by St. Paul, in his exhortation to Timothy, and accordingly conſiſts of prayers, ſupplications, and interceſſions for the whole Catholic Church; beſeeching God to inſpire it with the ſpirit of truth and concord, and that the individual members may live together in unity and charity. It then prays more diſtinctly for the different orders of which the Church is compoſed: firſt, for the higher eſtates; ſecondly, for the clergy; and laſtly, for the people; that they may all with ſincerity and fidelity, diſcharge the duties allotted to their reſpective ſtations. The

* A ſimilar one, but inferior in point of compoſition, occurs in the Liturgy aſcribed to CHRYSOSTOM, a little before the conſecration.

concluſion

concluſion contains a thankſgiving for the deceaſed members of the Church *, with a petition that the living may follow their good examples, and be finally partakers of the ſame inheritance of everlaſting life and glory.

THE EXHORTATIONS BEFORE THE COMMUNION.

Of theſe two exhortations, one is to be read on the Sunday, or ſome holiday preceding the day of the Communion. The notice is given a few days before its celebration, that the people may be acquainted with the time, and have an opportunity of coming duly prepared. The former exhortation is more generally uſed. The latter, which contains a more ſpecial invitation, is directed to be read only "when the miniſter ſhall ſee the people negligent "in coming to the Lord's table."

II. THE MORE IMMEDIATE AND SPECIAL PREPARATION FOR THE HOLY COMMUNION.

THE EXHORTATION AT THE COMMUNION.

Chrysostom informs us, that in the Greek Church, when the communicants were conve-

* From 1552 to 1661 there was no thankſgiving. The clauſe, *And we alſo bleſs*, &c. was added after the Reſtoration. The form of thankſgiving in the book of 1549 may be ſeen in the Appendix, which I mean to ſubjoin to the Elucidation of the Communion. See Introduction, page 75.

niently

niently placed, "the Prieſt ſtanding in a conſpi-"cuous ſtation, and ſtretching forth his hand, and "lifting up his voice in the midſt of profound "ſilence, invited ſome (that is, thoſe that were "worthy), and forbad others (the unworthy) to "approach." In this exhortation the Miniſter excites us to two general duties, ſelf-examination and thankſgiving. He ſtates the benefits of receiving the Sacrament worthily, and the danger of receiving it unworthily. He enforces the duties of true repentance, lively faith, complete reformation, and perfect charity, in order to our becoming meet partakers of theſe holy myſteries. He inſiſts, above all things, on the neceſſity of thankſgiving to God for the redemption of the world by the death and paſſion of our Saviour Chriſt. Thankſgiving is a principal part of the *euchariſtic* banquet, and the concluding paragraphs of the exhortation furniſh us with various conſiderations, on which our gratitude may expatiate.

OF THE IMMEDIATE INVITATION.

THE Rubric before this Invitation is, *Then ſhall the prieſt ſay to them that come to receive the Holy Communion;* and thus it ſtood from 1549 to 1661. During this period, the three preceding exhortations were, or might be read to the whole congregation, but not to the communicants alone, after others had withdrawn. This Invitation was addreſſed to thoſe only who came to receive the Com-

munion. When in 1662, the two former exhortations were appointed to be read *on ſome Sunday, or holiday before,* and to the third was prefixed this Rubric: "At the time of the celebration of the "Communion, the communicants being conveni- "ently placed for the receiving of the holy Sacra- "ment, the prieſt ſhall ſay this exhortation;" it became in ſome degree improper to retain here the words *to them that come to receive the Holy Communion. Then ſhall the prieſt ſay,* was all the Rubric that was neceſſary.

This Invitation conſiſts of three parts; the qualifications required in thoſe that are invited; the Invitation itſelf; and a direction to make their confeſſion to Almighty God.

Invitations ſimilar to this are mentioned in the writings of the Fathers, and found in ancient Liturgies. PSEUDO DIONYSIUS, deſcribing the manner in which this ſacred rite was adminiſtered, informs us, that the prieſt ſaid, "Come, my brethren, to "this Holy Communion." CHRYSOSTOM ſays, "We do not exhort men to deſtroy themſelves by "raſh approaches, but to come with fear, and pu- "rity of heart:" The *Conſtitutions* ſay, "coming "in order with reverence, and godly fear;" and the Liturgies, "approach with faith and fear."

While the words "draw near with faith" are repeating, I have heard it aſſerted, that it would be a ſignificant and expreſſive act, for the communicants to approach towards the Lord's table, and at the confeſſion to place themſelves on their knees at the

rails of the chancel. This, however, can be done only by a ſmall part of the communicants, except they be very few in number. The expreſſion is therefore to be taken rather in a ſpiritual, than in a literal ſenſe, as the words *with faith* ſeem to determine. The ſame remark will extend to the words "lift up your hearts," which are not meant to require elevation of the body, but exaltation of the ſpirit towards God. As the part, however, which immediately follows, is an act of thankſgiving, it might have been proper for the communicants to ſtand, had not kneeling been directed by a Rubric.

ON THE RUBRIC BEFORE THE CONFESSION.

TILL the Reſtoration the Rubric here ſtood thus: "Then ſhall this general confeſſion be made in the "name of all thoſe that are minded to receive the "Holy Communion, either by one of them, or "elſe by one of the miniſters, or by the prieſt him-"ſelf, all kneeling humbly on their knees." Does it not hence appear that the confeſſion was made by one only in the name of all? At the Savoy conference, the Preſbyterians requeſted, that it might be made by the miniſter only, but at the reviſal that followed, the Rubric was changed into its preſent form. It now requires that every perſon preſent join in the Confeſſion; that, in the words of BASIL, "every one make confeſſion of his own "ſins with his own lips."

During the whole time of the Prieſt's officiating at the Communion he is directed to kneel only thrice, at this Confeſſion, at the Collect before the prayer for Conſecration, and at the act of receiving. In every other part of the office he is to ſtand. This was the practice of the ancient Church, and the attitude was probably borrowed from the ſervice of the temple, where the legal ſacrifices were offered by the Prieſt ſtanding. Between the legal and evangelical ſacrifice there is the ſame correſpondence that exiſts between the ſhadow and the ſubſtance. The Chriſtian Prieſt offers up the incenſe of prayers, praiſes, and alms; the oblation of ourſelves, our ſouls, and bodies; and the memorial of the ſacrifice of the Lamb ſlain from the foundation of the world. At the Confeſſion, and the Collect before the prayer of Conſecration, which form no part of theſe oblations, he kneels. In the former he confeſſes his own ſins, as well as the ſins of the people; and in the latter he acknowledges his and their unworthineſs to approach the Lord's table. He receives the Communion kneeling, becauſe that is the poſture preſcribed by the Church of England to all that communicate *. At every part of the ſervice, even when the Collect before the Epiſtle is read †, it was, as I conceive, the in-

* See Introduction, page 58, on ſtanding and kneeling.

† I think that I have ſeen the Biſhop of London ſtand, while he read this Collect, in the Royal Chapel at St. James's. In ſome Cathedrals I have obſerved that the Miniſter knelt.

tention

tention of the Church of England that the Prieſt ſhould ſtand.

OF THE CONFESSION AND ABSOLUTION.

Of Confeſſion, and more eſpecially of Abſolution, I have already in the former volume given an account ſufficiently minute, to which I therefore beg leave to refer. I have at preſent only to obſerve, that theſe two forms, conſidered as compoſitions, are equally excellent with thoſe appointed for Morning and Evening Prayer*; and that at the celebration of the Euchariſt in the primitive Church, confeſſion of ſins, with prayer for mercy and

* The Confeſſion here was compoſed by the Reformers. In the Miſſal of Sarum it was, "Confitemini Domino, quoniam bonus: "Confiteor Deo, Beatæ Mariæ, omnibus ſanctis, et vobis: quia "peccavi nimis cogitatione, locutione, et opere; meâ culpâ: "Precor Sanctam Mariam, omnes Sanctos, et vos, orare pro me." The Abſolution, which is a benedictory prayer, immediately followed in theſe words, "Miſereatur tui Omnipotens Deus, di-"mittat tibi peccata tua, liberet te ab omni malo, conſervet et "confirmet in omni opere bono, et perducat te ad vitam eternam." This benediction occurs in the Penitentiary of Egbert, Archbiſhop of *York*, about A. D. 730, and is ſaid to have been compoſed by either Pope Pontian, or Damasus. Though it is the form generally found in the more ancient Miſſals of both the Roman and other Churches, yet I do not know that it has been ſo ſcrupulouſly retained in any modern Liturgy as in that of the united Church of England and Ireland. With the old precatory form, which is literally tranſlated, we have incorporated an introductory

and forgiveneſs, always preceded the conſecration of the elements.

OF THE FOUR SENTENCES FROM SCRIPTURE.

REPENTANCE and contrition for former offences, with ſtedfaſt purpoſes of amendment of life, are not alone ſufficient to make us worthy partakers of the Holy Communion. To approach the Lord's table with comfort, and to receive all the benefits of this Sacrament, it is requiſite that we ſhould have a lively faith in God's mercy, and a mind undiſturbed by either doubt or fear.

The Church has therefore ſubjoined theſe ſentences, and appointed them to be read immediately after the abſolution is pronounced. The general promiſes of "mercy and forgiveneſs" made in the abſolution "to all them that with hearty repen-"tance and true faith, turn unto Almighty God," are here confirmed by the expreſs declarations of our Lord himſelf, and of two of his Apoſtles: and if we do not doubt the divine word, we muſt confide in theſe promiſes of mercy. The Miſſals of

troductory ſentence, declaratory of the evangelical promiſe of pardon and forgiveneſs.

The form that is now generally uſed among the Romaniſts is quoted in page 361 of the former volume. To this their Miſſals add, "Indulgentiam, abſolutionem, et remiſſionem peccatorum "noſtrorum, tribuat nobis omnipotens et miſericors Dominus." In the Miſſal of Sarum, "Abſolutionem et remiſſionem omnium "peccatorum veſtrorum, ac ſpatium veræ et fructuoſæ pœnitentiæ, "gratiam conſolationem Sancti Spiritus tribuat vobis, &c."

Sarum

Sarum and of York had likewiſe ſentences, but they were commonly taken from paſſages of the Old Teſtament, and had little relation to the Redeemer, through whoſe merits alone pardon of ſin is obtained.

OF THE PREFACE, OR LAUDS.

THIS part of the office liturgical writers have ſtyled the *preface*, from its being employed in ancient Liturgies, and more modern Miſſals as an introduction to the Canon of the Maſs: and I retain the term, becauſe in our Liturgy likewiſe, this part of the office is immediately preparatory to the act of celebrating the Holy Communion.

This Sacrament is a feaſt of joy and thankſgiving. The Apoſtles partook of it "with gladneſs of "heart, praiſing God." It was accompanied with pſalms, hymns, and ſpiritual ſongs, the praiſes of God, as AMBROSE has obſerved, conſtituting a great part of this office. On days of faſting, and humiliation, the primitive Chriſtians did not communicate, and for this reaſon: they thought grief and tears unſuitable to the joy and gladneſs, which became thoſe that partook of this heavenly banquet. Indeed praiſe and thankſgiving have always been conſidered as ſuch an eſſential part of this office, that the office itſelf has been very generally denominated the *Euchariſt*, that is, the ſacrifice of thankſgiving and praiſe.

That we may celebrate this myſtery with greater joy, and offer up our thanks with more ardent devotion, let us recollect that the part of the office choſen by our Church for the performance of theſe acts of praiſe and gratitude, is more proper than any other that could have been ſelected. We have confeſſed our ſins, are looſed from their bonds, and have turned again unto the Lord. By the aſſurances of pardon juſt read to us from the Goſpel, our faith is invigorated, and our hopes elevated; and we are approaching to the banquet of the moſt bleſſed body and blood of Chriſt. Now therefore, the prieſt in the reſponſes, admoniſhes us to raiſe our hearts to heaven, and to praiſe God: In the proper prefaces he aſſigns reaſons for this duty; and in the *triſagion* joins with us in the performance of it.

The verſicles and the *triſagion* were ſo anciently, and ſo univerſally, and with ſuch little variation admitted into the Liturgies of both the Eaſtern, and Weſtern Churches, that ſome have concluded them to be forms received from the Apoſtles themſelves. However this may be, thoſe parts of the ſervice are entitled to our admiration, by their own intrinſic excellence, by that genuine ſpirit of Chriſtian piety which they breathe, not leſs than by their high antiquity, and general reception.

By the Greek and Latin Fathers, theſe four verſicles are called *liſt up your hearts*, from the introductory words. CYRIL, CYPRIAN, CHRYSOSTOM, and

and AUSTIN, expound this firſt verſicle, as a ſeaſonable admonition to diſmiſs all worldly thoughts, and to fix our minds upon the divine mercies, and the myſteries we are now celebrating. CYRIL ſays, "The prieſt exclaims, *lift up your hearts.* At that tremendous hour," he adds, "it is neceſſary to "elevate the heart to God, and not to depreſs "it to earth, and earthly purſuits. The prieſt "therefore directs, that all ſecular care and ſolicitude "about domeſtic concerns be diſmiſſed, and the "heart devoted to him who loves mankind. You "then replied," continues CYRIL, "*We lift them* "*up unto the Lord,* thus profeſſing your aſ"ſent. Let none be ſo inconſiſtent as to ſay with "his mouth, *we lift them up unto the Lord,* while "his mind is occupied with the cares of this life. "We ought indeed at all times to be mindful of "God, but if human infirmity render this impoſ"ſible, we muſt exert our moſt ſtrenuous endea"vours to be ſo at that hour." "The prieſt," as Cyprian remarks, "prediſpoſes the minds of the "brethren, by ſaying, *lift up your hearts,* that "while the people anſwer, *we lift them up unto the* "*Lord,* they may be admoniſhed that they ought "to think of nothing but the Lord." It is the caution of CHRYSOSTOM, "Take heed, ye, that in "the time of the ſacred myſteries are thinking or "talking of vanity. O man, what art thou doing? "Didſt not thou make a promiſe to the prieſt, "when he ſaid *lift your mind and heart,* and didſt "thou not reply, *We lift them up unto the Lord?*"

AUSTIN

AUSTIN calls "the hearts of good men a kind of "Heaven, becauſe they are daily directed to "Heaven, when the prieſt ſays *lift up your hearts.* "They therefore ſafely anſwer, *We lift them up* "*unto the Lord,* for where our treaſure is, there "will our heart be alſo."

The hearts of the communicants being thus lifted up to heaven, and fixed upon the contemplation of the glory and goodneſs of God, are in a proper frame to celebrate his praiſe. The prieſt therefore improves the opportunity, and in the words of primitive antiquity, exhorts them to join with him in the duty of thankſgiving, for the promiſes of pardon, for the grace whereby they are enabled to devote their hearts to Heaven, and for the benefits of which they are going to partake at the ſupper of the Lord. To the miniſter's invitation, *Let us give thanks to our Lord God,* the people anſwer, *it is meet and right ſo to do.* On this part of the verſicles likewiſe, I quote the words of CYRIL. "Then (that is, after the preceding re- "ſponſe of the people) the prieſt ſays, *let us give* "*thanks to the Lord.* And we are certainly bound "to give him thanks for having admitted to ſo "great a favour us, who were ſo unworthy; for "having reconciled us who were his enemies; and "for having vouchſafed to us the ſpirit of adoption. "You then ſaid," continues CYRIL, "*it is meet* "*and right:* for when we give thanks to God, "we do a deed that is meet and right. But HE, "not doing what was right, but beyond what was

"right,

" right, condeſcended to confer on us theſe great " benefits and bleſſings."

In the Latin Church theſe verſicles were likewiſe called *conteſtatio:* becauſe the people by their reſponſes gave their atteſtation, or teſtimony of their complying with the miniſter's exhortation; declaring, that their hearts were lifted up to Heaven, and that it is meet and right to praiſe the Lord.

After this the prieſt proceeded with the *Euchariſt*, or great thankſgiving to God, for all his mercies. Our Church directs him to turn from addreſſing the people to the Lord's table, and in the words of antiquity to ſay, " It is very meet, right, " and our bounden duty, that we ſhould at all " times, and in all places, give thanks unto thee, " O Lord, Holy Father, everlaſting God." Thus in the primitive Church, " the prieſt did not give " thanks alone, but having received the ſuffrages " of the people, and collected their confeſſion, that " it was meet and right, he then began the *Eucha-* " *riſt*, or the ſacrifice of praiſe." Of this great thankſgiving one part was

THE HYMN, CALLED TRISAGION.

THE hymn is called *Triſagion*, or thrice holy, becauſe the word holy is repeated in it three times. CYRIL in his fifth *myſtagogic catecheſis*, ſpecifies the ſubſtance of the thankſgiving, which was employed in the primitive Church. " After this (after we " have ſaid let us give thanks to the Lord, and it

" is

" is meet and right ſo to do) we make mention of " the heavens, the earth, and the ſea, the ſun, the " moon, and the ſtars, and every creature rational, " and irrational, viſible and inviſible, angels, arch- " angels, hoſts, dominions, principalities, powers, " thrones, and the cherubim covering their faces, " ſaying with David, magnify the Lord with me. " We alſo make mention of the cherubim and ſe- " raphim, which Iſaiah in the Holy Spirit ſaw " ſtanding round the throne of God, and ſaying, " *Holy, Holy, Holy Lord God of Hoſts.* This ſe- " raphic confeſſion we recite, joining in the melody " of the armies of Heaven. By theſe ſpiritual " hymns we ſanctify ourſelves, and we beſeech our " gracious God to ſend down his Holy Spirit upon " the elements, and to make the bread the Body " of Chriſt, and the wine the Blood of Chriſt."

CHRYSOSTOM likewiſe frequently takes occaſion to notice the uſe of this hymn at the Communion. " Heretofore," he ſays, " this hymn was ſung only " in Heaven, but after the Lord vouchſafed to ap- " pear upon earth, he brought this melody to us " alſo. Therefore the Biſhop, when he ſtands at " the holy table to preſent our rational ſervice " and unbloody ſacrifice, does not ſimply call upon " us to join in this glorification, but firſt naming " the Seraphim and Cherubim, he exhorts us all " to ſend up theſe tremendous words; and with- " drawing our minds from earth, by intimating " with what company we make a choir, he cries " out to every man, and ſays as it were, Thou

" ſingeſt

" ſingeſt with the Seraphim: ſtand together with " the Seraphim; ſtretch forth thy wings with " them; with them fly round the heavenly " throne."

In his Homily upon the Martyrs, he ſays, " They are now joining in the myſtical ſongs of " the heavenly choir. Whilſt they were in the " body, whenever they communicated in the ſa- " cred myſteries, they made part of the choir, " ſinging with the Cherubim the thrice holy " (τρισαγιον) hymn, Holy, Holy, Holy; as all ye, " that are initiated in the ſacred myſteries well " know: much more do they now, being joined " with them, whoſe partners they were in the " earthly choir, partake with greater freedom in " thoſe ſolemn bleſſings and glorifications of God " in Heaven above."

It was an opinion generally received by the early Chriſtians, that Angels were preſent at religious aſſemblies, and more eſpecially at the celebration of the Euchariſt. CHRYSOSTOM ſays, " Conſider, " O man, near whom thou ſtandeſt in theſe dread- " ful myſteries; with whom thou art going to " worſhip God, with the Cherubim, Seraphim, and " all the powers of Heaven." This obſervation affords us one reaſon, why this hymn was always repeated at the Communion from the very earlieſt times *.

* It is found in the Liturgies aſcribed to St. *James*, St. *Mark*, BASIL, and CHRYSOSTOM. See alſo Apoſt. Conſt. Lib. viii. c. 16.

OF

OF THE PROPER PREFACES.

FROM the decay of devotion and the want of diſcipline, the uſe of daily and weekly Communions has for many centuries been generally diſcontinued. CHRYSOSTOM complains, that in his time the people confined their communicating to the greater feſtivals of the Church. As the Church, at the celebration of the Euchariſt, gave thanks for all mercies and bleſſings, ſo it peculiarly praiſed God for the mercy commemorated upon the feſtival, on which the Communion was celebrated. Hence is derived the origin of theſe proper or particular prefaces, with the cuſtom of adding them to the general preface. At what period particular prefaces were introduced, or who was the firſt author of them, WALAFRIDUS STRABO confeſſes he had not been able to diſcover. That they are of great antiquity is evident from their being mentioned by writers of the fourth century*. The practice of making at the thankſgiving in the Communion a ſpecial mention of the mercy commemorated upon the feſtival, ſeemed ſo reaſonable to our Reformers, that they retained the proper prefaces for Chriſtmas, Eaſter, Aſcenſion-day, Whit Sunday, and Trinity Sunday. Some of theſe, however, they altered very materially, as will appear by comparing our proper preface for Chriſtmas day with the following preface

* See DURANTUS de Rit. Lib. ii. Cap. xxx.

for

for the ſame day, taken from the Miſſal. "Quia "per incarnati verbi myſterium, nova mentis noſ- "træ oculis lux tuæ claritatis infulſit ut dum viſi- "biliter Deum cognoſcimus, per hunc in inviſibi- "lium amorem rapiamur. Et ideo cum angelis," &c. That for Eaſter is a little enlarged, and that for Pentecoſt conſiderably enlarged and altered. In the Miſſal the latter is "Per Chriſtum Domi- "num noſtrum, qui aſcendens ſuper omnes cœlos, "ſedenſque ad dexteram tuam, promiſſum ſpiritum "ſanctum hodierna die in filios adoptionis effudit. "Qua propter profuſis gaudiis totus in orbe terra- "rum mundus exultat. Sed et angelicæ poteſ- "tates," &c.

Pope PELAGIUS enumerates nine proper prefaces, which in his time * were uſed by the Church. One for *Albis paſchalibus*, or Low Sunday, another for the Aſcenſion, a third for Whit-Sunday, a fourth for Chriſtmas Day, a fifth for the appearance of the Lord, now ſtyled the Epiphany, a ſixth for the Apoſtles, a ſeventh for the Holy Trinity, an eighth for the Croſs, and a ninth for the quadrigeſimal faſt. Theſe, ſays PELAGIUS, the Roman Church obſerves and commands to be obſerved. Pope URBAN I †. in the celebrated Council of Placentia, added a tenth relating to the Virgin Mary. When that for Eaſter, which does not appear in the liſt of PELAGIUS, was added, I know not. In the modern Miſſals the preface for the croſs is not found. On

* A. D. 580. † A. D. 1095.

this

this head I have only further to obſerve, that out of the ten proper prefaces, that appear in the Miſſals, our Reformers retained thoſe five, that were appointed for the five principal feſtivals of the year *.

When the Communion is adminiſtered, theſe prefaces are to be repeated for ſeven days after the feſtivals themſelves, except the preface for Whit-Sunday, which is to be ſaid for only ſix days after, becauſe the ſeventh day after it, Trinity Sunday, has an appropriate preface: and that preface is to be ſaid on Trinity Sunday only.

In this regulation, as well as in other inſtances, the Church of England adheres very ſtrictly to the practice of the ancient Chriſtian Church, in which the high feſtivals had, what is termed Octaves. An Octave is either the eighth day after the feſtival, or the whole eight days after the feſtival, reckoning the feſtival itſelf the firſt day. The primitive Chriſtians obſerved the eighth day after their principal feaſts with great ſolemnity: and upon every day between the feaſt and the Octave, as well as on the Octave itſelf, they repeated ſome part of the ſervice, which was performed upon the feſtival. This practice was probably borrowed from the Jews, who obſerved ſome of their feſtivals for ſeven, and the feaſt of Tabernacles for eight days †.

* Good-Friday has no proper preface, and I preſume for this reaſon: The whole office is a commemoration "of the ſacrifice of "the death of Chriſt, and of the benefits we receive thereby."

† Levit. xxiii. 36.

III. THE CELEBRATION, OR THE CONSECRATION AND ADMINISTRATION OF THE ELEMENTS.

OF THE ADDRESS OR PRAYER BEFORE CONSECRATION.

THIS addreſs, the prieſt kneeling down at the Lord's table, offers up in the name of all them that ſhall receive the Communion. In ancient Liturgies we meet with prayers reſembling this. Thus in the Liturgy aſcribed to James, "We come "to this divine myſtery, unworthy indeed, but re- "lying on thy goodneſs." And again, "we truſt "not in our own righteouſneſs, but in thy mercy." But in no form extant, can the humble and devout Chriſtian ſo fully, as in this, expreſs his ſenſe of his own unworthineſs, and pray the gracious Father of all mankind, to have compaſſion upon his infirmities, to relieve his neceſſities, and to fulfil his deſires.

OF THE PRAYER OF CONSECRATION.

THE form of Conſecration in the ancient Church was a repetition of the hiſtory of the inſtitution, together with prayer to God, that he would ſanctify the elements of bread and wine by his Holy Spirit, and make them to become the Body and Blood of Chriſt, not by altering their nature and ſubſtance, but their qualities and powers; and by exalting

them from ſimple elements of bread and wine, to become types and ſymbols of the Body and Blood of Chriſt, and efficacious inſtruments of conveying to worthy receivers all the benefits of his death and paſſion. The following form is taken from the Conſtitutions. "We therefore in commemoration "of theſe things, which he ſuffered for us, give "thanks to thee, Almighty God, not as thou de- "ſerveſt and as is our duty, but as far as we are "able, ſo fulfilling his command. For in the "ſame night that he was betrayed, he took bread "in his holy and immaculate hands, and looking "up to thee his God and Father, he brake it, and "gave it to his Diſciples, ſaying, This is the myſ- "tery of the New Teſtament; Take of it, and eat "it; This is my Body, which is broken for many "for the remiſſion of ſins. Likewiſe he mixed a "cup of wine and water, and ſanctifying it, he "gave it unto them, ſaying, Drink ye all of this: "For this is my Blood, which is ſhed for many for "the Remiſſion of ſins. This do in remembrance "of me. For as often as ye eat this bread, and "drink this cup, ye do ſhew forth my death, till I "come. We therefore being mindful of his paſſion, "and death, and reſurrection from the dead, and "his return into Heaven; and alſo of his ſecond "coming, when he ſhall return with Glory and "Power to judge the quick and dead, and to render "to every man according to his works, do offer "unto Thee, our King and God, this bread and "this cup, according to his appointment, giving "thanks

" thanks to Thee by him, for that thou doſt vouch-
" ſafe to let us ſtand before Thee, and miniſter
" unto Thee; and we beſeech Thee to look propi-
" tiouſly upon theſe gifts here ſet before Thee, our
" God, who haſt need of nothing, and to accept
" them favourably to the honour of thy Chriſt, and
" to ſend thy Holy Spirit upon this Sacrifice, who
" is the witneſs of the ſuffering of our Lord Jeſus,
" that it may make this bread the Body of thy
" Chriſt, and this cup the Blood of thy Chriſt;
" that they who partake of it, may be confirmed in
" Godlineſs, and obtain remiſſion of ſins, may be
" delivered from the devil and his deceits, may be
" filled with the Holy Ghoſt, and be made worthy
" of Chriſt, and obtain eternal life, Thou being
" reconciled to them, O Lord Almighty."

In this form, the Conſecration is evidently made by repeating the hiſtory of the inſtitution and by prayer. In all things relating to the Conſecration of the elements, we find the practice of the Ancients agreeing with the preceding order preſcribed by the Conſtitutions: and to this order our form of conſecration correſponds. We introduce the words employed at the inſtitution, by a prayer, that " we receiving theſe thy creatures of
" bread and wine according to thy Son, our Sa-
" viour Jeſus Chriſt's holy inſtitution, in remem-
" brance of his death and paſſion, may be partakers
" of his moſt bleſſed body and blood; who, in the
" ſame night that he was betrayed, took bread,"
&c. Whether prayer and ſupplication alone, as

ſome think, or the bare repetition of the words "This is my body," as the Romaniſts maintain, be the inſtrumental cauſe and means of the ſanctification of the elements, it is not neceſſary here to enquire. The propriety and validity of our form of Conſecration cannot be queſtioned, for to the words of the original inſtitution we prefix prayer and invocation *.

Dr. NICHOLLS has in a very long note attempted to prove, that this form of Conſecration ſhould be ſaid by the miniſter upon his knees. But here the learned Doctor evidently miſtook the intention of the Church. On this ſubject I refer the Reader to

* In ſome copies of the prayer of Conſecration we find the words, "his own oblation of himſelf," incorrectly printed for "his one oblation of himſelf." One oblation is the reading in both of EDWARD's books, and in all the old books, as well as thoſe of 1662, and of the ſealed books. The words refer to Heb. ix. 26 and 28, and to Heb. x. 10 and 12. Mr. WHEATLY has ſaid, that "Dr. NICHOLLS gives it us own oblation in his "edition, which he ſays he corrected from a ſealed book;" and this I know has induced ſome clergymen to read *own* inſtead of *one*, even when *one* was printed in the books before them. WHEATLY, I ſuſpect, fell into this miſtake by not diſtinguiſhing between NICHOLLS' ſmaller work in which he followed an incorrect copy, from his folio volume publiſhed afterward, the text of which was "amended according to the ſealed books," and has *one oblation once offered.* Much as I diſapprove of many of the propoſals made by the authors of *Free and Candid Diſquiſitions*, relating to the Church of England, yet I join in "their humble "requeſt, that both the Bible and the Book of Common Prayer "may always be correctly printed."

the

the obſervations made on the Rubric before the Confeſſion.

The firſt marginal direction in this prayer is, "Here the prieſt ſhall take the paten into his "hands." The paten is the plate on which the bread is laid*; and COLUMELLA ſpeaks of patens, and of broad wide veſſels like patens. The firſt Chriſtians, who were generally of the lower orders, and often in a ſtate of perſecution, commonly uſed patens made of wood, or of twiſted oſiers. JEROM, in his cenſure of a rich man for his parſimony, ſays "None is richer than he, yet he carries the Lord's "Body in a common wicker plate, and his Blood in "a cup made of glaſs." Pope ZEPHERINUS † ordered, that at the Sacrament, glaſs patens ſhould be uſed.

The chalice (calix) is the cup which contains the ſacramental wine. ZEPHERINUS, mentioned above, ordered that it ſhould be made of glaſs and not of wood, as it had been to his time. TERTULLIAN and JEROM mention glaſs chalices, which the latter obſerves, were liable to be broken ‡. Upon the glaſs chalice, in the beginning of the third century, was painted a figure of the good ſhepherd, carrying a lamb upon his ſhoulders. This alluded to Chriſt. To the Church which CONSTANTINE built at Rome,

* Patena, ſeu patina, eſt vaſis genus a patendo dictum. ISIDORE.

† A. D. 200.

‡ It was probably a glaſs chalice, which the enemies of ATHANASIUS, accuſed him of having broken in a paſſion. Athan. Apol. 2.

he gave a ſilver paten weighing 20lb. and twenty ſilver chalices weighing 3lb. each. ADRIAN gave to St. Peter's at Rome, a paten and chalice of pure gold, weighing together 24lb. After the government became Chriſtian, the ſplendid decorations of the altars, excited the envy of the heathens. The Quæſtor Felix, obſerving the magnificence of the ſacred veſſels, made by order of CONSTANTINE, cried out "See in what ſort of veſſels the Son of "Mary is miniſtered to *." The Council of Rhemes, held under CHARLEMAGNE, decreed, that chalices ſhould not be made of glaſs on account of its brittleneſs, nor of wood on account of its poroſity, which imbibed the Sacrament, nor of braſs on account of its foul ſmell, nor of copper becauſe it ruſts, but only of gold, of ſilver, or of tin. But veſſels of gold ſeem to have been in common uſe before this Council, for in the eighteenth Canon of the Council of *Tribur* †, there is the following paſſage. "Golden prieſts formerly uſed wooden cups, "but now wooden prieſts uſe golden cups ‡." At Rome the veſſels were made of gold in the third century.

* THEOD. Lib. iii. cap. xii.

† Held 811.

‡ This apothegm, as DURANTUS ſtyles it, is attributed to WINFRID, an Engliſh Benedictine monk, known afterwards by the name of BONIFACE, and diſtinguiſhed by the title of "the Apoſtle to the "Germans." This celebrated miſſionary was conſecrated a Biſhop in 723 by GREGORY II. and was murdered in Frieſland with fifty eccleſiaſtics who accompanied him, in 755.

In

In the lives of the popes, frequent mention is made of larger and ſmaller chalices. In the larger the wine was conſecrated, and the ſmaller were called miniſterial cups, becauſe the Blood of Chriſt was adminiſtered in them to the people. REMIGIUS, the Archbiſhop of *Rhemes*, made a preſent to that Church of a miniſterial cup, on which he cauſed the following verſes, written by himſelf, to be inſcribed,

> Hauriat hinc populus vitam de ſanguine * ſacro,
> Injecto æternus, quem fudit vulnere Chriſtus,
> Remigius reddit Domino ſua vota ſacerdos.

OF THE RUBRIC BEFORE THE ADMINISTRATION.

"Then ſhall the miniſter firſt receive the Com-
"munion in both kinds himſelf, and then proceed
"to deliver the ſame to the biſhops, prieſts, and
"deacons, in like manner if any be preſent." All the clergy formerly communicated within the rails, and before the Sacrament was adminiſtered to the people. The *Conſtitutions* enjoined that the biſhop receive firſt, then the prieſts and deacons, and then all the people: and the Council of *Laodicea* enacted, that "only perſons in ſacred orders "ſhould go to the altar, and communicate." The Council of *Bracara*† likewiſe prohibited laymen

* It was not then the practice of the Church to withhold the cup from the laity.

† A. D. 562.

from receiving within the rails*; and the fourth of *Toledo*† orders the prieſts and deacons to communicate at the place where the table ſtood, and the laity in the body of the church. The Council of *Trulla*‡ permits no layman to communicate at the altar except the Emperor alone. Hence aroſe the diſtinction between eccleſiaſtical and lay Communion, which words the Romaniſts afterward perverted to denote a very different thing, Communion in one, or both kinds.

Our Rubric, I conceive, extends only to ſuch of the clergy as are at the time within the rails, for in the former books the officiating miniſter was directed, after receiving himſelf, to deliver the Communion to other miniſters, if any were preſent, that they might help the chief miniſter. To the reſt of the congregation, whether clergy or laity, the Sacrament is delivered in the order in which they kneel, the miniſter always beginning at his right hand.

"It is to be delivered into their hands." We have the unanimous teſtimony of the Fathers, that the communicants always received the elements into their own hands. CYRIL, in his fifth Myſtagogic Catecheſis, directs the communicant to receive the Body of Chriſt in the hollow part of his right

* Chancels (*cancelli*) were ſo called from being divided from the body of the Church by lattices, or lattice-work. In the old Greek Churches they formed a ſkreen; and they form almoſt a ſkreen in many of our old Churches, ſtill ſtanding.

† A. D. 633. ‡ A. D. 692.

hand,

hand, which he adviſes him to ſupport with the left. This is what others call receiving it in the hands placed in the form of a croſs. During the corrupter ages, when the ſacramental bread and wine were believed to be the actual Body and Blood of Chriſt, a wafer was ſubſtituted for bread, and that was by the prieſt put into the mouth of the communicant, that no particle of the Body of Chriſt ſhould be waſted or loſt. And leſt the blood ſhould be ſpilt, or any accident happen, the cup was totally withheld from the laity. At the Reformation the primitive practice was reſtored, and the Communion in both kinds delivered into the hands of the people.

"The people are to receive the Communion all "meekly kneeling." In the ancient Church the people appear to have more generally received the Communion ſtanding. Yet they "ſtood with fear "and trembling, with ſilence and downcaſt eyes*." CYRIL directs the communicant "to draw near, "bowing his body in the poſture of worſhip and "adoration †." In the modern Greek Church the communicant does not kneel, but inclines his body, and is inſtructed to exerciſe at the time this act of faith: "I believe and I acknowledge that thou art "Jeſus Chriſt the Son of the living God, who "cameſt into the world to ſave ſinners, of whom I "am chief ‡." But in the Weſtern Church it is

* Lit. BAS. et CHRYSOST. Homil. de Encœn.

† Laſt Section of laſt Myſtical Catecheſis.

‡ Smith's Greek Church, p. 159.

probable,

probable, that the Sacrament has been received by the communicant kneeling, for at leaſt theſe laſt 1300 years *. In England the people had always been accuſtomed to receive it kneeling. They would naturally continue the practice after the Reformation; and it was probably for this reaſon, that Edward's firſt book does not preſcribe any particular poſture. In the ſecond book, however, kneeling was enjoined; and in the Communion office of this book a Rubric was added, explaining the reaſon of the order, and diſclaiming all adoration of the ſacred bread and wine. This Rubric, as I have obſerved in the Introduction, Elizabeth thought it prudent to omit; and it is not found in the books printed during the reigns of James and Charles. The ſubſtance of it, however, was reſtored at the reviſal in 1661. It now appears in the form of a declaration, or proteſtation, rather than of a Rubric. It is placed after the Rubrics that follow the Communion: and to it I refer as a ſufficient apology for the poſture in which our Church directs the Communion to be received †. Of ſitting at

* Comber.

† I knew a reſpectable gentleman, a member of the eſtabliſhment of Scotland, who frequented our worſhip, and was deſirous of communicating in our Church, but for ſome time was prevented by ſcruples, which in his youth he had been taught to entertain about receiving the elements on his knees. By ſtating to him, that the attitude was in itſelf a thing of indifference, that the Divines, who reviſed the Liturgy in Elizabeth's reign, had left the people at liberty to receive either kneeling or ſtanding, that for

at the Sacrament there is no example in the ancient Church, nor any intimation of ſuch a practice in any ancient writer *. Some Arians or Unitarians are ſaid to communicate ſitting, in order to ſhew that they do not believe Chriſt to be God, but only their fellow-creature. We are likewiſe told, that it is the ſingular privilege of the Pope, whenever he performs the office of conſecration, to communicate ſitting.

OF THE FORM OF ADMINISTRATION.

In the primitive Church the Prieſt pronounced theſe words, "The Body of Chriſt, or the Body "of our Lord Jeſus Chriſt," and the communicant anſwered "Amen." Afterwards the prieſts ſaid, "The Body of our Lord Jeſus Chriſt preſerve thy ſoul "unto eternal life," as appears from the Sacramentary of Gregory; and the Roman Church ſtill retains this form both in the Canon of the Maſs

for the ſake of uniformity one of the two muſt be preſcribed, that kneeling was preferred probably becauſe it had been the cuſtom before, and was thought the more humble and grateful attitude, and that the ſole objection I had to adminiſter the Sacrament to him ſtanding aroſe from my not being authoriſed by the Rubric to do it; by theſe arguments, and by pointing out the ſenſe of the Church of England, as contained in this declaration, his ſcruples were overcome, and he became a regular communicant in our Church.

* Snagg, a *preciſian*, or *puritan*, in Elizabeth's reign, propoſed in the Houſe of Commons that, to avoid idolatry, the Sacrament ſhould be received *lying proſtrate*. Strype's Annals.

when

when the prieſt commonly communicates alone, and at the time when the people communicate *. The forms in Edward's firſt book, were "The Body "of our Lord Jeſus Chriſt, which was given for "thee, preſerve thy body and ſoul unto everlaſting "life." And when the cup was preſented, "The "Blood of our Lord Jeſus Chriſt, which was ſhed "for thee, preſerve thy body and ſoul unto ever-"laſting life." In the ſecond book, the forms were, "Take and eat this in remembrance that Chriſt "died for thee, and feed on him in thy heart, by "faith, with thankſgiving." And "Drink this in "remembrance that Chriſt's Blood was ſhed for "thee, and be thankful." Theſe two forms were afterwards united, as I have already ſtated in the Introduction.

RUBRIC AFTER THE ADMINISTRATION.

If the conſecrated bread or wine be all ſpent, before all have communicated, the prieſt is to conſecrate more according to the form before preſcribed: beginning at (*Our Saviour Chriſt in the ſame night*, &c.) for the bleſſing of the bread; and at (*Likewiſe after ſupper*, &c.) for the bleſſing of the cup.

From this Rubric, which was inſerted only at the laſt reviſal, we may, I think, infer, that the Church of England conceives conſecration to be principally performed by the repetition of the

* See p. 353 of the former volume.

words

words of inſtitution, as they are recorded by the Evangeliſts and St. Paul. The Church at leaſt thought it unneceſſary to repeat a ſecond time the precatory part of the form of conſecration. The omiſſion ſaves a little time, which is certainly deſirable, when the communicants are numerous, and the clergyman has no other miniſter to aſſiſt him.

When all have communicated, the miniſter ſhall return to the Lord's table, and reverently place upon it what remaineth of the conſecrated elements, covering the ſame with a fair linen cloth. This Rubric, taken from the Scotiſh Liturgy, was likewiſe added in 1661; the ceremony which it preſcribes, was probably obſerved before. This cloth, by the Latin eccleſiaſtical writers is called the *corporal*, becauſe it was wrapped round the body of Chriſt in the Euchariſt*. It was in uſe in the time of *Iſidore Peleuſiota*, who wrote A. D. 412, and ſays, "the fine linen cloth, which is ſtretched "over the holy gifts, repreſents the good office of "Joſeph of Arimathea." DURANDUS, in his *Rationale*, delivers the ſame opinion: "The corporal "repreſents the fine linen cloth in which the body "of Chriſt was wound up in the ſepulchre." The corporal was likewiſe called *palla*, or *pall*, becauſe "it vailed the ſacramental elements." The inſtitution of the corporal or pall is aſcribed to EUSEBIUS, who was Biſhop of *Rome* about the year 300.

* Corporale dicitur linteum illud, cui ſuper imponitur in ſacro Miſſæ Corpus Domini. PSEUDO-ALCUIN de Div. Off.

But

But it was probably in uſe before, for he ordered that "it ſhould be made, not of ſilk, or purple, or "died cloth, but of fine white linen, like that "in which our Lord was buried." In the colour, manufacture, and uſe of the corporal, the old liturgical writers have diſcovered many myſtical ſignifications.

IV. THE POST COMMUNION.

OUR Lord concluded his laſt ſupper with that admirable prayer, which is recorded by St. John, and a hymn mentioned by St. Matthew, and ſuppoſed to be the paſchal alleluiah. All Churches have followed his example. CYRIL directs the communicant not to withdraw after receiving the Body and Blood of Chriſt, but to wait for the prayer, and give thanks to God for having thought him worthy of partaking of ſuch great myſteries. After receiving the Lord's Supper, we conclude the ſolemnity with prayers and thankſgivings, which if we perform them with due devotion, will convert the food that we have partaken of into ſpiritual nouriſhment.

OF THE LORD'S PRAYER.

THE Poſt-communion, like the Ante-communion, begins with the Lord's Prayer, and we can at no time repeat this form more properly, or more effectually, than when we have juſt commemorated the meritorious

meritorious ſufferings and death of its divine Author. The Doxology is here added to the Lord's Prayer; becauſe this part of the office is principally euchariſtic.

OF THE TWO PRAYERS AFTER THE LORD'S PRAYER.

Of theſe two prayers either may be uſed at the diſcretion of the miniſter. A part of the firſt is principally deſigned for the practice of the advice given by St. Paul*, who "beſeeches us by the mer-"cies of God, that we preſent our bodies a living "ſacrifice, holy, acceptable unto God, which is "our reaſonable ſervice." The dedication of ourſelves to God, the Fathers conſidered as one grand end of this Sacrament: and this duty, at all times requiſite, is at this time peculiarly ſeaſonable. We have juſt been reminded of the infinite love of Chriſt in giving himſelf for us; in this Sacrament he has given himſelf to us: we have choſen him for our Lord, and vowed to be his ſervants, and we have offered up to him, not the blood of bulls, nor the calves of our lips, but ourſelves, our ſouls, and bodies. The reſt of the prayer, which is petitionary, agrees with the ſpirit of ancient forms.

The ſecond prayer abounds more with praiſe and thankſgiving, and expreſſes our joyful ſenſe of the benefits received in this Sacrament. This thankſgiving is followed by a petition for grace, that we

* Rom. xii. 1.

may

may continue in the Communion of the Catholic Church, and be fruitful in all good works.

OF GLORIA IN EXCELSIS, OR THE ANGELIC HYMN.

THIS is called the Angelic Hymn, from its beginning with the words, which the angels ſung at our Saviour's birth, *Glory be to God on high, &c* *. It was likewiſe, but more particularly by the Greeks, called the great Doxology, in contradiſtinction to *Gloria Patri*, or the hymn beginning *Glory be to the Father*, which was ſtiled the leſs Doxology. The uſe of the hymn *Gloria in excelſis*, was more generally confined to the Communion office, as it is now by our Church. It was, however, by the Greeks in the days of ATHANASIUS ſaid at public Morning Prayer, and in private devotions †. Who

* Formerly in the Weſtern Church, as *Durant* has remarked, the prieſt alone, who repreſents the Angel of the great Council, announced the hymn by beginning it; and the choir, who repreſented the people, reſponded. In proof of this poſition he refers to INNOCENT III. and quotes the following verſes from HILDEBERT.

Angelicum poſt hæc Sacrifex pater incipit hymnum,
Incœptum complet vociferando chorus.
Incipiens memorat quæ ſalvatoris in ortu
Gaudia paſtores Angelus edocuit.
Cantica quæ poſt hunc ſuperi cecinere recenſet,
Gloria, quam complet vociferando chorus.

† ATHANASIUS (towards the end of his Treatiſe on Virginity) recommends that the hymns, Benedicite, and Gloria in Excelſis, be ſung early in the morning.

firſt

firſt compoſed the hymn, that is, who firſt added the remaining part of it to the words ſpoken by the heavenly choir, it is impoſſible to determine. Some ſuppoſe it to be as ancient as the time of LUCIAN, who lived in the ſecond century, and imagine that he alludes to it in one of his dialogues, where he ſpeaks of the ωδη πολυωνυμος, the ode or hymn with many names. Others think LUCIAN meant the *Gloria Patri.* RHABANUS MAURUS, and various other writers, aſcribe the original uſe of the hymn in the Communion to TELESPHORUS in the year 150. With ſome variation the hymn is found in the *Conſtitutions,* and it is frequently mentioned by CHRYSOSTOM, as a part of the Communion Service. God, he ſays, firſt brought down Angels hither, and then carried men up to them. When we celebrate the Euchariſt we ſay, Glory be to God on high, &c. He likewiſe ſpecifies the time of uſing it in the Communion Service. "The com-"municants know what hymn is ſung by the "Spirits above, what the Cherubim ſay above, "what the Angels ſaid above, Glory be to God, "Glory be to God on high. Therefore our hymns "come after our pſalmody as ſomething more "perfect." This means that the pſalms were ſung in the Ante-communion Service, while the catechumens were permitted to be preſent. But the *Triſagion,* or *Cherubic* Hymn, and the *Gloria in Excelſis,* or *Angelic* Hymn, were more particularly appropriated to the Communion Service. All that I ſhall farther remark on this hymn is given in the

words of the fourth Council of *Toledo**. This Council anathematiſes, or threatens with excommunication, all who ſhould refuſe the admiſſion of the hymns of HILARY, AMBROSE, and others, into the public ſervice, on the principle of their being hymns of human compoſition. They might on the ſame grounds reject the leſs Doxology, Gloria Patri, and the greater Doxology, Glory be to God on high, &c. for the additions made to the Angelic Hymn were compoſed by the Doctors of the Church.

IN EDWARD'S firſt book the Angelic Hymn was appointed to be ſaid in the introductory part of the Communion office, as it is in the Miſſals. In the ſecond book it was placed where it now ſtands.

THE FINAL BLESSING.

THE Rubric here directs, "Then the prieſt (or "biſhop, if he be preſent) ſhall let them depart "with this bleſſing."

Among the ancient people of God it was cuſtomary to diſmiſs religious aſſemblies with a bleſſing pronounced by one of the principal perſons preſent, ſometimes by the King, but more commonly by the prieſts. Thus at the removal of the ark to Mount Sion, "as ſoon as David had made an end "of offering burnt-offerings and peace-offerings, "he bleſſed the people in the name of the Lord

* A. D. 633.

of

" of Hoſts*; and thus likewiſe at the dedication of the temple, " Solomon, when he had made an " end of praying, aroſe from before the altar of the " Lord, and he ſtood, and bleſſed all the congre- " gation of Iſrael†." But " to bleſs in the name " of the Lord"‡ was the peculiar office of the prieſt, and a ſpecial form of benediction was preſcribed by God himſelf, in which Aaron and his ſons were commanded to bleſs the people§. Our Great High Prieſt, a little before his Aſcenſion, after eating bread for the laſt time with his Apoſtles, took leave of them with a bleſſing, and " while he bleſſed them, he was parted from them‖." Whether the practice were derived from the example of Jeſus, or the general cuſtom of the Jews, the Chriſtians have from the earlieſt ages concluded their daily offices, and more eſpecially the celebration of the Euchariſt, with a benediction pronounced by the biſhop or principal prieſt that was preſent. The *Conſtitutions* direct " the people to " bow down their heads, while the biſhop pro- " nounces the bleſſing;" and a Council ordained, " that none ſhould preſume to depart before it " was given**." Catechumens, whom their proficiency in Chriſtian knowledge, joined to their orderly converſation, had enabled to become candidates for baptiſm, were admitted to receive the

* 2 Sam. vi. 17, 18.
† 1 Kings viii. 54, 55.
‡ Deut. x. 8.
§ Numb. vi. 23.
‖ Luke xxiv. 51.
** Conc. Agath.

biſhop's benediction, and excluſion from it was a puniſhment inflicted upon delinquents that had been baptized.

Our final bleſſing is taken out of Scripture. The former part is evidently borrowed from the writings of St. Paul *, and the latter is a Chriſtian paraphraſe, or rather ſummary, of the form originally delivered to Moſes †. St. Paul, after directing us to addreſs God in prayer and ſupplication with thankſgiving, immediately adds, "And the peace "of God, which paſſeth all underſtanding, ſhall "keep your hearts and minds through Chriſt "Jeſus." The words of St. Paul, had they been purpoſely deſigned, could ſcarce have been better ſuited to form a concluſion for this office. We have, according to his direction, offered up prayer, ſupplication, and thankſgiving to the Divine Ma-

* Phil. iv. 6.

† Numb. vi. 22, 23, 24, 25. On this benediction ſee former vol. p. 303, ſecond edit. The name of the LORD thrice repeated, probably to denote the myſtery of the Trinity, our Form has changed into "God Almighty, the Father, the Son, and the "Holy Ghoſt." The ancient benediction, which we employ in our office for the Viſitation of the Sick, the Jews think ought not to be tranſlated. For an account of the ceremonies to be obſerved at pronouncing it, ſee FABIUS on Numb. VI. BUXTORF ſays, "Quum finitis precibus ſacerdos benedictione populum pro-"ſequitur, manus et digitos ab invicem divaricat; tum enim "dicunt ſapientes, majeſtatem et præſentiam divinam ſuper ſa-"cerdotis manibus quieſcere: ideò, ne quis è plebe manus illius "aſpiciat, graviter ſunt interminati; eum enim qui hoc auſus "ſit, protinus excæcari." De Syn. Jud. Cap. xiv.

jeſty,

jeſty, and before our departure the miniſter of Chriſt pronounces upon us the bleſſing of peace*.

This benediction of the prieſt is not to be conſidered merely as a prayer. It is likewiſe an abſolution, an aſſurance of bleſſing and of peace; for God himſelf will bleſs thoſe that are duly qualified to receive the ſacerdotal bleſſing; and the benedictions and abſolutions which the Ambaſſadors of Chriſt *miniſterially* pronounce upon earth, will be ratified in Heaven†.

THE SIX COLLECTS ANNEXED TO THE ORDER OF THE HOLY COMMUNION.

THE meaning of theſe Collects, of which every ſentence is taken from Holy Scripture, is ſo clear, that they can require no elucidation. They may be diſtinguiſhed by the following titles.

1. A Prayer for Safety in all the Changes and Chances of this Mortal Life.
2. For the Preſervation of our Bodies and Souls.
3. For a Bleſſing on the Word of God, whether read, or expounded.
4. For Direction and Aſſiſtance in all our Actions.

* The Liturgies aſcribed to St. JAMES, CHRYSOSTOM, and BASIL, conclude with the mention of peace; and the kiſs of peace anciently followed the celebration of the Euchariſt. On the practice of praying for peace, ſee former vol. ſec. Collect at the Morn. and Even. Prayer.

† See former vol. Article Abſolution.

5. For the Excuſe and ſupply of the Defects of our preceding Devotions. And
6. For the Acceptance of all our former Supplications.

The Rubric that precedes, and the Rubric that follows theſe Collects, do not exactly agree, though they may eaſily be reconciled. The firſt part of the former ſtands, as it did in Edward's firſt book, when the prayer for Chriſt's Church was ſaid only at the Communion. But that prayer being tranſpoſed in Edward's ſecond book, and appointed to be ſaid on Sundays, and Holidays, when there is no Communion, the words of the former Rubric ſhould have been, not "after the Offertory," but "after the prayer for the whole ſtate of Chriſt's "Church militant here on earth," except the reviſers conſidered that prayer as a part of the Offertory.

Of the nine Rubrics after the Communion, I do not know that any requires elucidation, beſides the eighth, which directs that every pariſhioner ſhall communicate at the leaſt three times in the year. Of the origin and cauſe of this regulation, it may be neceſſary to ſubjoin ſome account.

It appears to have been the rule and practice of the more early Chriſtians in general, to celebrate the Communion either every day, or at leaſt as often as aſſemblies were held for public worſhip. The apoſtolic canons, and the Synod of Antioch threatened with excommunication every one of the faithful, who came to Church to hear the Scriptures,

but

but diſorderly turned away from the participation of the Lord's Supper. Other Canons ſhew that the celebration of the Euchariſt was one part of divine ſervice, and inſeparably connected with it: and ſuch Canons, as exclude penitents, ſuppoſe all the reſt of the people to be partakers of the Lord's Supper *.

To the injunctions of the Canons of the Church, correſponded the practice of the people, for the three firſt centuries at leaſt. IGNATIUS, the apoſtolic Father, and Martyr, who flouriſhed A. D. 101, thus addreſſes the Epheſians. "Be it your care "therefore, to come more fully together to cele- "brate the Euchariſt, and to glorify God; for "when you meet more fully together in one place, "the powers of ſatan are demoliſhed; and the "deſtruction, which he meditates againſt you, is "deſtroyed by the concord of your faith." PLINY the Proconſul, who was contemporary with IGNATIUS, ſtates to the Emperor, that it was cuſtomary for the Chriſtians in *Bithynia*, "to meet together "early in the morning, before it was light," which was done to avoid the fury of their perſecutors, "and to ſing a hymn to Chriſt, as God; and "to bind themſelves by a Sacrament to do nothing "wicked." JUSTIN MARTYR, who lived A. D. 140, deſcribes more particularly the manner in which the Chriſtians in his time celebrated divine worſhip. From his words it appears, that on every

* See CAVE Prim. Chriſt. P. I. 339. BINGHAM, vol. i. 825.

Sunday at leaſt, the Sacrament of the Lord's Supper was adminiſtered. TERTULLIAN informs us that when he wrote, the Chriſtians received the Euchariſt on their ante-lucan aſſemblies on Sundays, and other days; eſpecially on the two ſtationary days of the week, that is, Wedneſdays and Fridays: on the anniverſary of the feſtivals of Martyrs; and on the fifty days between Eaſter and Whitſuntide. To ſome who had ſcruples about communicating on Wedneſdays and Fridays, the ſtationary days, or half faſts*, were apprehenſive that to receive the Euchariſt might break their faſt; he replies, that "their ſtation or half faſt would be the more "ſolemn, if they ſtood at the altar of God: and "that the reception of the Euchariſt, inſtead of "violating the faſt, would render it the more ac-"ceptable" to God. BASIL likewiſe ſays the Wedneſday and Friday are ſtationary days, and days of Communion; and SOCRATES, enumerating various different rites, obſerved in different Churches, notices one cuſtom which was probably peculiar to the Church of *Alexandria*. "At *Alexandria*," he ſays, "the Scriptures are read and expounded on "theſe (ſtationary) days, and all the parts of "divine worſhip are performed, *except the celebra-"tion of the myſteries* †." Does not the exception imply, that to celebrate the Euchariſt on theſe days, was the general cuſtom of other Churches?

* On thoſe days they faſted till three o'clock in the afternoon.

† Lib. v. cap. xii.

Saturday

Saturday was likewiſe obſerved with great ſolemnity. By the Latin Churches (excepting thoſe of *Milan*) it was kept as a faſt, but by the Greek Churches, as a feſtival. BASIL ſays it was one of the four days of the week on which they received the Communion, and he recommends daily Communion *. SOCRATES obſerves, that on this day in every week, the Euchariſt was always celebrated in all Churches of the world, except thoſe of *Alexandria* and *Rome* †. He adds, that "ſome "Churches of *Egypt*, near *Alexandria*, and thoſe "of *Thebais* differed from the reſt of the Chriſtian "world in this: they communicated in the even-"ing, after feaſting to repletion." But CASSIAN ſays, that in the monaſteries of *Egypt* and *Thebais*, the Communion was celebrated on Saturday and the Lord's day at nine in the morning. The Council of *Laodicea* enacts, that "during Lent "the Euchariſt ſhall be celebrated on Saturday "and the Lord's day only ‡." ATHANASIUS, who is one of the firſt writers that mentions the weekly obſervance of Saturday as a day of public worſhip, ſays, that "they met on the Sabbath, not be-

* Ep. 289.

† BINGHAM (B. xiii. Ch. ix. Sect. 3) miſrepreſents the words of SOCRATES, who poſitively affirms, that the Romans and Alexandrians in his time did not communicate on Saturday. The difference between ſome Churches of Egypt, near Alexandria, and the Alexandrians, was that the former communicated on Saturday. They differed from other Churches by doing it in the evening.

‡ Can. 49.

"cauſe

" cauſe they were infected with Judaiſm, but to " worſhip Jeſus, the Lord of the Sabbath." That Saturday was not kept as a Jewiſh Sabbath might eaſily be proved, were this a proper place for entering into ſuch a diſcuſſion.

Beſides theſe four ſtated days, Sunday, Wedneſday, Friday, and Saturday, on which the Communion was in many Churches adminiſtered, it was likewiſe always and univerſally celebrated on certain incidental days; I mean the feſtivals of the martyrs; and theſe commemorations in the time of CHRYSOSTOM occurred, at leaſt, once or twice in every week.

The cuſtom of receiving the Sacrament every day continued for a conſiderable time, eſpecially in the Weſt, and longer in ſome Churches than in others. In cities and the greater Churches, I conceive it was adminiſtered every day, whilſt the people in ſmaller towns and the country received it only once or twice a week. By CYPRIAN * we are fully aſſured, that at *Carthage* the Sacrament was, in his time, celebrated every day. " In the " Lord's Prayer we ſay, *Give us this day our* " DAILY *bread.* This may be underſtood in a ſpi- " ritual, as well as in a natural ſenſe, that is, as " a petition to be fed in the Euchariſt every day " with the fleſh of Chriſt, which is the bread of life. " This bread," continues CYPRIAN, " we deſire " may be *daily* given to us, who *daily* receive the

* A.D. 250.

" the

" the Euchariſt, for the nouriſhment of our ſouls " to eternal life, who *every day* receive the Eu- " chariſt as the food that nouriſhes to ſalvation*."

In his epiſtle to the people of *Thibaris*, a dioceſe in the province of *Carthage*, of which he was metropolitan, he exhorts them to prepare for a moſt furious perſecution, which he ſaw approaching, from this conſideration; "WE EVERY DAY DRINK " THE BLOOD OF CHRIST, THAT FOR CHRIST WE " MAY SHED OUR OWN."

AMBROSE wiſhes the Sacrament to be adminiſtered every day, and does more than intimate, that in his dioceſe of *Milan*, it was ſo adminiſtered. He glances not in an oblique direction, at ſome members of the Greek Church, who received it only once or twice a year. JEROM tells us that at *Rome* and in *Spain* it was, in his time, cuſtomary to communicate every day. He was deſirous that all men ſhould receive the Communion every day, provided they came duly prepared.

AUSTIN teſtifies that the Sacrament was adminiſtered every Lord's day at leaſt. In ſome places on Saturday and the Lord's day; in others on certain appointed days; and in ſome on every day. AUSTIN, like AMBROSE and JEROM, wiſhes it to be received every day, provided it be received worthily. Some, he obſerves, out of honour of our Saviour dare not receive it every day, leſt they ſhould receive it unworthily; and others, out of honour of our Saviour, dare not let a day paſs without receiving it.

* De Orat. Dom. pp. 146, 147, of Ed. of Oxon. See alſo Editor's note.

GEN-

GENNADIUS who wrote a few years before the beginning of the ſixth century, neither praiſes nor diſpraiſes daily Communion. He perſuades all who are not guilty of any groſs ſin, but only of ſins of infirmity, to communicate every Lord's day; or oftener, if their minds be free from all love of theſe ſins.

CHRYSOSTOM often inveighs with vehemence againſt the neglect of frequent Communion. He tells us, that though ſuch as were more devoutly diſpoſed, communicated ſometimes every day, and always three days in the week, yet many came but once a year, and then out of formality, or through ſuperſtition, at ſome ſolemn feſtival. "In vain," ſays he, "is the daily ſacrifice offered; in vain do "we ſtand at the altar: there are none that com-"municate." And in another place, he ſays, "I often obſerve a great number flock *to hear* the "ſermon, but they fly from the Lord's table. They "that are invited come to the feaſt, and ſit down, "but when the banquet is brought in, they ſuper-"ciliouſly retire."

As piety declined, and eccleſiaſtical diſcipline became relaxed, the celebration of this Sacrament became leſs frequent. It fell from once a day to once a week, from once a week to once a month, and from once a month to once a year; and ſeveral Councils, inſtead of attempting to revive the ſpirit of primitive devotion, and to reſtore the ancient diſcipline, contented themſelves with obliging the laity to communicate three times a year, at Chriſtmas, Eaſter, and Pentecoſt.

At

At length, in 1215, the *Lateran* Council, under Pope INNOCENT III. decreed, "that every man "and woman ſhould privately make a faithful "confeſſion of all their ſins to their own prieſt, "and receive the Sacrament of the Euchariſt at "Eaſter." Excepting therefore at Eaſter, the people left the prieſt to communicate alone, and from this period we may date the origin of private, or ſolitary maſſes, one of the groſſeſt corruptions that has diſgraced the Romiſh Church. In them were ſaid ancient prayers, giving thanks to God for the whole congregation, as partakers of the Body and blood of Chriſt, when not one of them received the Sacrament. The people were mere ſpectators, while the prieſt pretended to act in the name of the whole congregation, and to communicate without any real Communion.

In this ſtate of degeneracy, the compilers of our Communion office, found the Church of England: And one of the firſt attempts of our Reformers, after the death of Henry, was to rectify this abuſe, and to reſtore frequent, and general Communion. They ſucceeded ſo far as to aboliſh private maſſes: though they were unable to re-eſtabliſh the practice of communicating every Lord's day. Still the Church of England was happier in her attempts to reſtore frequent Communion, than her ſiſter Church of Scotland*, and ſome proteſtant ſocieties on the

* In Scotland the Communion is adminiſtered but once a year, and never on Chriſtmas-Day, Eaſter Sunday, or any other great feſtival.

continent.

continent *. Though the people are not abſolutely required to receive the Sacrament oftener than three times a year, yet many Churches, throughout the kingdom, have monthly Communions. In ſome the Sacrament is adminiſtered on all the Holidays, and in ſeveral pariſh churches in London, as well as in cathedrals, and collegiate churches, on every Lord's day.

APPENDIX.

That at the reviſal of our Book of Common Prayer in 1552, the Order for the Adminiſtration of the Lord's Supper underwent a very conſiderable change, I have already noticed; and I once meant to ſtate at large, in the courſe of the elucidation of this Office, the particulars in which the firſt Book differs from the ſecond and our own. But, ſo numerous and important are the alterations and tranſpoſitions, it appeared afterwards to be the ſhorteſt and ſecureſt way, to preſent a tranſcript of

* Calvin endeavoured to eſtabliſh weekly, or at leaſt monthly Communions: but he was overpowered and obliged to ſubmit to a rule, which requires the people to communicate four times a year. When he firſt went to Geneva the Sacrament "was adminiſtered "only thrice a year:" he ſays that "the practice of communi- "cating only once a year, whoever might introduce it, was moſt "certainly the invention of the devil." Inſtit. Lib. iv. Cap. xvii. Sect. 46.

the ſervice itſelf, in its original form, with the ſuppreſſion of ſuch paſſages, however, as agree with our preſent book, or whoſe diſagreement is merely verbal. By this mode a conciſe and comprehenſive ſurvey may likewiſe be taken of the whole of an office, which perhaps but few have ſeen, and ſome may be deſirous to examine. The form that I ſubjoin is copied from the edition by Whitchurch *.

THE SUPPER OF THE LORD, AND THE HOLY COMMUNION, COMMONLY CALLED THE MASS.

So many as intende to bee partakers of the Holy Communion, ſhall ſignifie their names to the Curate, over-night; or elſe in the morning afore the beginning of *Matins*, or immediately after.

And if any of thoſe be an open and notorious evil liver, ſo that the congregation by him is offended, or have done any wrong to his neighbours, by word or deed, the Curate ſhall call him, and advertiſe him, in any wiſe not to preſume to come to the Lordes table, until he have openly declared himſelf, to have truly repented, and amended his former naughty life: That the congregation may thereby be ſatisfied, which afore were offended: and that he have recompens'd the parties, whom he hath dooen wrong unto, or at the leaſt bee in full purpoſe to ſo doe, as ſone as he conveniently maye.

The ſame Ordre ſhall the Curate uſe, with thoſe betwixt whom he perceiveth malice and hatred to

* See p. xli. of Introduction.

reign,

reign, not ſuffring them to bee partakers of the Lord's table, until he know them to bee reconcil'd. And that one of the parties ſo at variaunce, be content to forgive from the botome of his hearte, all that the other hath treſpac'd againſt him, and to make amendes, for that he himſelfe hath offended: And the other partie will not bee perſwaded to a godly unitie, but remayne ſtill in his frowardneſs and malice: The Miniſter in that cauſe, ought to admit the penitent perſone to the Holy Communion, and not hym that is obſtinate.

Upon the day and at the time appointed for the miniſtration of the Holy Communion, the Prieſt that ſhall execute the holy miniſtery, ſhall put upon hym, the veſture appointed for that miniſtration, that is to ſaye; a white albe plain, with a veſtment or cope. And where there be many Prieſts, or Deacons, there ſo many ſhall be ready to help the Prieſt, in the miniſtration, as ſhall bee requiſite: And ſhall have upon them likewiſe, the veſtures appointed for their miniſtery; that is to ſaye, albes, with tunacles. Then ſhall the Clearkes ſyng in *Engliſhe* for the Office, or *Introite*, (as they call it) a Pſalm appointed for that day.

The Prieſt ſtanding humbly afore the middes of the altar, ſhall ſaye the Lord's Prayer, with this Collect.

Almightie God, unto whom all hearts bee open, &c.

Then ſhall he ſaye a Pſalme appointed for the Introite: *which Pſalme ended, the Prieſt ſhall ſaye, or elſe the Clearkes ſhall ſyng,*

iii. Lorde

iii. Lorde have mercie upon us.
iii. Chriſt have mercie upon us.
iii. Lorde have mercie upon us.

Then the Prieſte ſtanding at Goddes board ſhall begin.

Glory be to God on high.

The Clearkes. And in yearth peace, good will towards men.

We prayſe thee, we bleſſe thee, &c.—Sonne of the Father, that takeſt away the ſynnes of the worlde, have mercie upon us: Thou that takeſt away the ſynnes of the worlde, receyve our Prayer.

Thou that ſitteſt, &c.

Then the Prieſt ſhall turne him to the people and ſaye,

The Lorde be with you.

The Anſwere. And with thy ſpirit.

The Prieſt. Let us pray.

Then ſhall follow the Collect of the daye, with one of theſe two Collects following.

For the Kyng.

Almightie God, whoſe kingdom is everlaſting, and power infinite, have mercie upon the whole congregation, and ſo rule the heart of thy choſen ſervaunt *Edward* the ſixt, our kyng and governour: That he (knowyng whoſe miniſter he is) may above all thinges, ſeke thy honour and glory, and that we his ſubjects, &c.

Almightie and everlaſting God, wee bee taught, &c.

The collects ended, the Prieſt, or he that is appointed, ſhall read the Epiſtle, in the place aſſign'd for the purpoſe, ſaying;

The Epiſtle of St. *Paul*, written in the —— Chapter of —— to the

The Miniſter then ſhall read the Epiſtle. Immediately after the Epiſtle ended, the Prieſt, or one appointed to read the Goſpel, ſhall ſaye,

The Holy Goſpel, written in the —— Chapter of ——

The Clearkes and People ſhall anſwere,

Glory be to thee, O Lorde.

The Prieſt or Deacon then ſhall read the Goſpell: After the Goſpell ended, the Prieſt ſhall begin.

I believe in one God,

The Clearkes ſhall ſing the reſt.

The Father Almightie, maker of heaven and yearth, &c.

After the Crede ended ſhall follow the Sermon or Homely, or ſome portion of one of the Homelies, as they ſhall be hereafter divided, wherein if the people be not exhorted to the worthy receyving of the Holy Sacrament of the Body and Bloude of our Saviour Chriſt: Then ſhall the Curate geve this Exhortation, to thoſe that be minded to receive the ſame.

Beloved in the Lord, ye that mind to come*, &c. —Therefore yf any here be a blaſphemer, adoulterer†, or bee in malice, or envie, or in any other

* See the Exhortation at the Communion, the third.

† See the firſt Exhortation.

grevous

grevous crime, (except he be truly ſorry therefore, and earneſtly mynded to leave the ſame vices, and do truſt hymſelfe to bee reconciled to Almightie God, and in charitie with all the worlde) lette hym bewayle his ſynnes, and not come to the holy table, leſt after the takyng of that moſt bleſſed bread, the Devill enter into hym, as he dyd into *Judas*, to fyll him full of all iniquitie, and bryng him to deſtruction, bothe of bodie and ſoul. Judge * therefore your ſelves (brethren) that ye bee not judged of the Lorde. Let your mynde bee without deſire to ſynne, repent you truly for your ſynnes paſt, have an earneſt and lyvelie faith in Chriſte our Savior, bee in perfect charitie, &c.—He hath lefte thoſe holy miſteries, as a pledge of his love, and a continual remembrance of the ſame his own bleſſed body, and precious blood, for us to fede upon ſpiritually, to our endleſs comfort and conſolacion. To him therefore, &c.

¶ *In Cathedral Churches or other places, where there is dailie Communion, it ſhall be ſufficient to reade this Exhortation above-written, once in a moneth. And in Pariſh Churches, upon the weke dayes it may be leſt unſaied.*

¶ *And if upon the Sonday or Holy Daie the people be negligent to come to the Communion, then ſhall the Prieſte earnèſtly exhorte his pariſhioners, to diſpoſe themſelves to the receyving of the Holy Communion more diligently, ſaiyng theſe or like wordes unto them:*

* See the Exhortation at the Communion.

Dere friends; and you eſpecially upon whoſe ſoules I have cure and charge, on —— next, I do intende by God's grace, to offre to all ſuche as ſhalle be godlie diſpos'd, the moſt comfortable Sacrament of the Body and Bloude of Chriſte to be taken of them, in the remembraunce of his moſte fruitfull and glorious paſſion, by the which paſſion, wé have obteigned remiſſion of our ſinnes, and be made partakers of the kyngdom of Heaven, whercof wee be aſſured, and aſſerteigned, if we come to the ſaid Sacrament, with heartie repentaunce for our offences, ſtedfaſte faith in Goddes mercie, and earneſt mynde to obeye Goddes will, and to offende no more. Wherefore our duetie is to come to theſe holy miſteries, with moſt heartie thankes to bee geven to Almightie God, for his infinite mercie, and benefites geven and beſtow'd upon us his unworthie ſervauntes, for whom he hath not only given his Body to death, and ſhed his Bloude, but alſo doth vouchſafe in a Sacrament and miſtery, to give us his ſaid Body and Blood to feede upon ſpiritually *. The whiche Sacrament being ſo divine and holy a thinge, and ſo comfortable to them which receive it worthilye, and ſo daungerous to them that wyll preſume to take the ſame unworthely: My duty is to exhorte you in the meane ſeaſon to conſider the greatnes of the thing, and to ſerche and examine your own conſciences, and that not lyghtly, nor after the manner of diſſi-

* See the firſt Exhortation.

mulers

mulers with God: but as they which ſhoulde come to a moſte godlie and heavenly banket, not to come but in the marriage garment requir'd of God in Scripture, that you maye (ſo much as lieth in you) be found worthie to come to ſuche a table. The waies and means thereto is,

Firſt, That you be truly repentant of your former evil Lyfe, and that you confeſſe with an unfayned hearte to Almightie God, your ſynnes and unkyndnes towardes his Majeſtie committed either by wylle, worde, or dede, infirmitie or ignoraunce, and that with inward ſorrowe and teares you bewaile your offences, and require of Almightie God, mercie and pardon, promiſing to him (from the bottome of your heartes) the amendment of your former life. And emongs all others, I am commaunded of God, eſpecially to move and exhorte you, to reconcile your ſelfes to your neighbours, whom you have offended, or who hath offended you, putting out of your heartes, all hatred and malice againſt them, and to be in love and charitie with all the worlde, and to forgeve other, as you would that God ſhould forgeve you. And yf any man hath doen wrong to any other, let him make ſatisfaccion, and due reſtitucion of all landes and goodes, wrongfully taken away or withholden, before he come to Goddes borde, or at the leſte be in fulle mynd and purpoſe ſo to doe, as ſone as he is able, or elſe let him not come to this holy table, thinking to deceive God, who ſeeth all mens heartes. For neyther the abſolucion of the Prieſt can any thinge

avayle them*, nor the receyvyng of this Holy Sacrament doth any thing but increaſe their damnacion. And yf there bee any of you, whoſe conſcience is troubled and grieved in any thing, lackyng comfort or counſayll, let him come to me, or to ſome other diſcrete and learned Prieſt, taught in the lawe of God, and confeſſe and open his ſinne and griefe ſecretly, that he maye receyve ſuch ghoſtly counſayl, adviſe, and comfort, that his conſcience may be releved: and that of us (as of the Miniſters of God and of the Churche) he maye receyve comforte and abſolucion, to the ſatisfaccion of his mind, and avoyding of all ſcruple and doubtfulnes, requiryng ſuch as ſhall be ſatisfyed with a general confeſſion, not to be offended with them that doe uſe, to their farther ſatisfyinge, the auriculer and ſecrete confeſſion to the Prieſt: nor thoſe alſo which think needfull or convenient, for the quietnes of their own conſciences, particulerly to open their ſinnes to the Prieſte; to be offended with them that are ſatisfyed, with their humble confeſſion to God, and the general confeſſion to the Churche But in all thinges to followe and kepe the rule of charitie, and every man to be ſatisfied with their owne conſciences, not judgeing other mennes mindes or conſciences, wheras he hath no warrant of Goddes Worde to the ſame.

¶ *Then ſhall ſolowe for the offertorie, one or more of theſe ſentences of holy Scripture, to be ſong while the people doe offer, or els one of them*

* See the Diſcourſe on Abſolution, vol. i.

to

to be ſaied by the Miniſter, immediately afore the offeryng.

Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven, &c. &c.

Bleſſed be the man that provideth for the ſicke and nedy, the Lorde ſhall deliver hym in the tyme of trouble.

Where there be Clearkes, thei ſhall ſing one, or many of the ſentences above written, according to the length and ſhortneſs of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do ſing the Offertory, ſo many as are diſpos'd, ſhall offer to the poore mens boxe every one accordynge to his habilitie and charitable mynde. And at the offerynge daies appointed, every manne and woman ſhall paie to the Curate, the due and accuſtomed offerynges.

Then ſo many as ſhall bee partakers of the Holy Communion, ſhall tarye ſtill in the quire, or in ſome conveniente place nigh the quire, the men on the one ſide, and the women on the other ſide. All other (that mynde not to receyve the Holy Communion) ſhall depart out of the quire, except the Miniſters and Clearkes.

Then ſhall the Miniſter take ſo muche breade and wine, as ſhall ſuffice for the perſons appointed to receive the Holy Communion, laiyng the breade upon the corporal, or els in the paten, or in ſome other comely thyng, prepared for that pur-

poſe: And putting the wine into the chalice, or els in ſome faire or conveniente cup, prepared for that uſe (if the chalice will not ſerve) puttyng thereto a litle pure and cleane water: And ſetting forth the bread and wine upon the alter: Then the Prieſt ſhall ſaye.

The Lord be with you.

Aunſwere. And with thy Spirite.

Prieſt. Lift up your heartes, &c.

It is very mete, righte, and our bounden dutie, that we ſhould at all tymes, and in all places, geve thankes to thee, O Lorde, Holy Father, Almightie everlaſtinge God.

¶ *Here ſhall folowe the proper preface, accordyng to the tyme (yf there bee any ſpecially appointed) or elſe immediately ſhall followe.* Therefore with angels, *&c.*

Propre Prefaces.

¶ *Upon Chriſtmas Day.*

Becauſe thou diddeſte geve Jeſus Chriſte, thyne only Sonne to be borne as this daie for us, &c.

¶ *Upon Eaſter Day.*

But chiefly are we bound, &c.

¶ *Upon the Aſcenſion Day.*

Through thy moſt dere, &c.

¶ *Upon Whitſondaye.*

Through Jeſus Chriſte our Lorde, accordynge, &c.

¶ *Upon the Feaſt of Trinitie.*

It is very meete, righte, and our bounden duty, that we ſhould at all tymes, and in all places, geve thankes to thee, O Lord Almightie, everlaſtinge God

God, which arte one God, one Lorde, not one only perſon but three perſons in one ſubſtance: For that which we beleve of the glory of the Father, the ſame we believe of the Sonne, and of the Holy Ghoſte, without any difference, or inequalitie: whom the angels, &c.

After which Preface ſhall folowe immediately.

Therefore with angels and archangels, and with all the holy companye of Heaven, we laud and magnifie thy glorious name, evermore prayſyng thee, and ſayinge: Holy, holy, holy, Lord God of Hoſtes: Heaven and earth are full of thy glory: Oſanna in the higheſte. Bleſſed is he that cometh in the name of the Lorde: Glory to thee, O Lorde, in the higheſt.

This the Clearkes ſhall alſo ſyng.

¶ *When the Clearkes have doen ſyngyng, then ſhall the Prieſt, or Deacon, turne hym to the poople and ſaye.*

Let us praye for the whole ſtate of Chriſte's Churche.

Then the Prieſt turning him to the altar, ſhall ſaye or ſynge plainly and diſtinctly, this prayer following.

Almightie and everlyvyng God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplicacions, and to geve thankes for all menne, We humbly beſeche thee moſt mercifully to receyve theſe our prayers which, we offre, &c.—Eſpecially we commend unto thy mercyful goodnes, thys congregacion, which is here aſſembled in thy name,

name, to celebrate the commemoracion of the moſte glorious death of thy Sonne: And here we doe geve unto thee moſte high prayſe and heartie thankes, for the wonderful grace and vertue, declar'd in all thy ſainćts,. from the begynning of the world, and chiefly in the glorious and moſt bleſſed Virgin *Mary*, mother of thy Sonne Jeſu Chriſte, our Lord and God, and in the holy Patriarches, Prophetes, Apoſtles and Martyrs, whoſe examples (O Lorde) and ſtedfaſtneſs in thy faythe, and kepyng thy holy Commaundmentes, graunte us to folowe. We commend unto thy mercie (O Lord) all other thy ſervaunts, which are departed hence from us with the ſigne of fayth, and nowe do reſte in the ſlepe of peace: Graunte unto them, we beſeche thee, thy mercy, and everlaſtinge peace, and that at the daye of the general Reſurreccion, we and all they which be of the myſtical Body of thy Sonne, maye altogether be ſet on his right hand, and hear that his moſt joyful voice: Come unto me, O ye that be bleſſed of my Father, and poſſeſs the kingdom which is prepared for you, from the begynning of the worlde: Graunte this, O Father, for Jeſus Chriſte's ſake, our only Mediator and Advocate.

O God, Heavenly Father, which of thy tender, &c.—(O mercyfull Father) we beſeeche thee, and with thy Holy Spirite and Worde vouchſafe to bleſſe and ſanćtifie* theſe thy gifts and creatures of bread and wyne, that they maye be unto us the

* This mark implied, that here the Prieſt was to croſs the elements.

Bodie and Blood of thy moſt derely beloved Sonne Jeſus Chriſte, who in the ſame nyght that he was betrayed, tooke breade, [*Here the Prieſt muſt take the bread into his handes*], and when he had bleſſed, and geven thankes, &c.

Lykewiſe after ſupper he tooke the cuppe, [*Here ſhall the Prieſt take the cup into his handes*] &c.

¶ *Theſe wordes before reherſed, are to be ſayed, turning ſtill to the altar, without any elevation, or ſhewing the Sacrament to the people.*

Wherefore, O Lorde and heavenly Father, according to the inſtitution of thy derely beloved Sonne, our Savioure Jeſu Chriſte, we thy humble ſervauntes doe celebrate, and make here before thy Divine Majeſtie, with theſe thy holy giftes, the memoriall which thy Sonne hath willed us to make: having in remembraunce his bleſſed Paſſion, mightie Reſurreccion, and glorious Aſcencion, renderynge unto thee moſte heartye thankes, for the innumerable beneſites procured unto us by the ſame, entyrely deſiring thy fatherly goodnes, &c. humbly beſeechyng thee, that whoſoever ſhall be partakers of this Holy Communion, maye worthely receive the moſt precious Body and Bloude of thy Sonne Jeſus Chriſte, and be fulfilled with thy grace, and heavenly benediccion, and made one bodye with thy Sonne Jeſu Chriſt, that he may dwell in them, and they in hym. And altho' we be unworthy, &c. —And commaunde theſe oure prayers and ſupplicacions, by the miniſterye of thy holy Angels, to be brought up into thy holy tabernacle before the ſyght of thy divine Majeſtie, not waying our merites, &c.

Let

Let us praye.

As our Saviour Chriſte hath commaunded and taughte us, we are bold to ſaye: Our Father whiche arte in Heaven, &c.

The Aunſwere. But deliver us from evil. *Amen.*

Then ſhall the Prieſt ſaye, The peace of the Lorde be alway with you.

The Clearkes. And with thy ſpirite.

The Prieſt. Chriſte our Paſcal Lambe is offred up for us, once for all, when he bare our ſinnes on his body on the croſſe, for he is the very Lambe of God, that taketh away the ſinnes of the worlde: Wherefore let us kepe a joyful and holy feaſt with the Lorde.

Here the Prieſt ſhall turn hym towardes thoſe that come to the Holy Communion and ſhall ſaye.

You that do truely and earneſtly repent you of your ſinnes to Almightie God, and be in love and charitie, &c.—drawe nere and take this Holy Sacrament to your comforte, make your humble confeſſion to Almightie God, and to his Holy Churche here gather'd together in his name, mekely knelyng upon your knees.

Then ſhall this general confeſſion be made, in the name of all thoſe that are mynded to receive the Holy Communion, either by one of them, or els by one of the Miniſters, or by the Prieſt hymſelf, all kneling humbly upon their knees.

Almightie God, Father of our Lorde Jeſus Chriſte, Maker of al thinges, &c.

Then

Then ſhall the Prieſt ſtande up, and turning hymſelf to the people, ſay thus,

Almightie God our heavenly Father, who of his, &c.

Then ſhall the Prieſte alſo ſaye.

Heare what comfortable woordes, &c.

Then ſhall the Prieſte, turning hym to Goddes boord, knele down, and ſaye in the name of all them that ſhall receyve the Communion, this prayer following.

We doe not preſume to come, &c.

¶ *Then ſhall the Prieſte firſt receive the Communion in both kindes himſelf, and next deliver it to other Miniſters, if any be there preſente (that they maye be readye to helpe the chiefe Miniſter) and after to the people.*

¶ *And when he delivereth the Sacrament of the Body of Chriſt, he ſhall ſaye to every one theſe words.*

The Body of our Lorde Jeſus Chriſt whiche was geven for thee, preſerve thy bodye and ſoule unto everlaſting lyfe.

And the Miniſter delivering the Sacrament of the Bloud, and geving every one to drinke once and no more, ſhall ſaye.

The Bloud of our Lord Jeſus Chriſte, which was ſhed for thee, preſerve thy bodye and ſoule unto everlaſtynge lyfe.

If there be a Deacon, or other Prieſt, then ſhall he folowe with the chalice, and as the Prieſt miniſtreth

miniſtreth the Sacrament of the Body, ſo ſhall he (for more expedicion) miniſter the Sacrament of the Bloud, in ſourme before written.

In the Communion tyme the Clearkes ſhall ſynge,

ii. O Lambe of God, that takeſte awaye the ſynnes of the worlde; have mercy upon us.

O Lambe of God, that takeſte awaye the ſynnes of the world, graunte us thy peace.

Beginning ſo ſoone as the Prieſte doth receive the Holy Communion: And when the Communion is ended, then ſhall the Clearkes ſyng the Poſt Communion.

¶ *Sentences of Holy Scripture, to be ſaid or ſonge every Day, one after the Holy Communion, called the Poſt Communion.*

If any man will followe me, let hym forſake hymſelfe, and take up his croſſe and follow me, &c. Matt. xvi. 24 *.

Then the Prieſt ſhall geve thankes to God, in the name of all them that have communicated, turning hym firſt to the People, and ſaying.

The Lorde be with you.

The Anſwere. And with thy ſpirite.

The Prieſt. Let us praye.

* The reſt of theſe ſentences, in all twenty-two, are taken from Mark x. 22. Luke i. 68, 75. Luke xii. 37. Luke xii. 40. Luke xii. 47. John iv. 23. John v. 14. John viii. 31, 32. John xii. 36. John xiv. 21. John xiv. 23. John xv. 7. John xv. 8. John xv. 12. Rom. viii. 31, 32. Rom. viii. 33, 34. Rom. xiii. 12. 1 Cor. i. 30, 31. 1 Cor. iii. 16. 1 Cor. vi. 20. Epheſ. v. 1, 2.

Almightie

Almightie and everlyvynge God *, we moſt heartely thanke thee, for that thou haſt vouchſaf'd to feed us in theſe holy myſteries, &c.—And haſt aſſured us (duely receyving the ſame) of thy favour and goodnes toward us, and that we be very members incorporate in thy myſtical Bodye, which is the bleſſed companye of all faithfull people: And heyres through hope of thy everlaſtinge kingdome, by the merites of the moſte precious deathe and paſſion, of thy deare Sonne. We therefore moſte humbly beſeeche, &c.

Then the Prieſt turning hym to the people, ſhall let them depart with this bleſſing.

The peace of God, &c.

Then the people ſhall aunſwere, Amen.

Where there are nò Clearkes, there the Prieſte ſhall ſaye all things appointed here for them to ſyng.

When the Holy Communion is celebrate, on the Workeday, or in private howſes: Then may be omitted the Gloria in Excelſis, *the Crede, the Homely, and the Exhortation, beginning,*

Dearly beloved, *&c.*

Collects to be ſaid after the Offertory when there is no Communion every ſuch day one.

Aſſiſt us mercifully, O Lord, *&c.*

* See ſecond Prayer after the Lord's Prayer in our Poſt-communion.

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION,

TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

CATECHISM is derived from a Greek term, and ſignifies inſtruction in the firſt rudiments of any art or ſcience, communicated by aſking queſtions, and hearing and correcting the anſwers. From the earlieſt ages of the Church the word has been employed by Eccleſiaſtical Writers in a more reſtrained ſenſe, to denote inſtruction in the principles of the Chriſtian religion by means of queſtions and anſwers.

Our Church requires the Catechiſm "to be "learned of every perſon before he be brought to be "confirmed by the Biſhop." At the time of Confirmation, every one in the preſence of God, and of the congregation, renews with his own mouth and conſent the promiſes and vows made in his name when he was baptized: he ratifies and confirms the ſame in his own perſon, acknowledging himſelf

himſelf bound to believe and to do all thoſe things which at his baptiſm his Godfathers and Godmothers undertook for him. In this open awful manner muſt every one, before he can be confirmed, take upon himſelf the profeſſion of the Chriſtian Religion. It is reaſonable therefore that he be well inſtructed in its principles, and underſtand aright the nature of thoſe doctrines and duties, which he ſo ſolemnly declares himſelf to believe, and engages to perform.

It is evident, even if we had not been expreſsly told it by AMBROSE, that the early Chriſtians derived the cuſtom of catechiſing children from the general practice of the Jews, who, as JOSEPHUS informs us, were particularly careful to have their children inſtructed in the law, and had in every village a teacher, called the inſtructor of babes *. Every child, as ſoon as he was able to learn, was taught the law, till he was ten years of age †. After that period, if he were tolerably converſant with the *Pentateuch*, he was inſtructed in the *Talmud* till he arrived at the age of fifteen, when he entered upon the *Gemora*, or the interpretation of the more difficult or diſputable paſſages of the ſacred text. At the age of thirteen he was publicly examined in a place of worſhip before an aſſembly of ten perſons, and declared to be "a child of the "precept;" that is, he was obliged to obſerve the

* To this practice St. Paul ſeems to allude in Rom. ii. 20.

† Here, and in what follows in this paragraph, I rely upon BUXTORF and GROTIUS. See BUXT. Syn. Jud. Cap. iii.

613 precepts, which contained the ſubſtance of the *Moſaic* law, and formed a ſummary of the Jewiſh religion. Before this, all offences that he might have committed were imputable to his father; but from this period he himſelf was held reſponſible for his own conduct, and anſwerable for his ſins *. This catechetical examination ſome have ſuppoſed our Saviour underwent in the temple, when he was only twelve years of age, *ingenuity*, according to the *Rabbinical* proverb, *outrunning the command* †.

In the primitive age, children born of Chriſtian parents, were commonly baptized in their infancy, and admitted into the catechetical ſchools, as ſoon as they were capable of learning the firſt rudiments of Chriſtianity. The catechetical ſchool was a building adjoining, and belonging to the Church, but its ſite is not determined with preciſion by any ancient writer. AMBROSE at *Milan*, catechiſed in the baptiſtery. The catechiſt, who might be of either the higheſt or loweſt order of the clergy, or even a layman, never taught the catechumens in the Church, but in the ſchool of the Church, in ſome apartment appropriated to the purpoſe. The inſtruction given in theſe ſchools, was not confined to ſacred ſubjects only: In many of them grammar, rhetoric, and other ſciences were likewiſe taught ‡.

* Between this uſage and our rite of Confirmation we diſcover an analogy.

† GROTIUS and others.

‡ See BINGHAM on Catechiſts, Catechiſms, and Catechetical Schools, with the writers to whom he refers.

Of

Of this deſcription was the famous ſchool of *Alexandria,* in which JEROM ſays, St. Mark the Evangeliſt was the firſt catechetical teacher *. From the foundation of this Church, there was a continued ſucceſſion of celebrated doctors. About the year 180, PANTÆNUS was the inſtructor of Chriſtian children in this ſchool, which EUSEBIUS remarks, had long before this period been a ſeminary of ſacred learning, and ſtill continued ſo in his time †. PANTÆNUS was ſucceeded by CLEMENT, who while he was catechiſt, compoſed his celebrated work, ſtill extant, the *pædogogue,* or *Child's Guide.* To CLEMENT ſucceeded ORIGEN, when he was only eighteen years of age, after whom HERACLAS was appointed, and he was followed by DIONYSIUS. The illuſtrious ATHANASIUS likewiſe, and DIDYMUS and ARIUS ſucceſſively held this office. At *Cæſarea, Antioch, Rome* and *Carthage,* were ſimilar ſchools. At *Jeruſalem* CYRIL wrote his *Catecheſes,* while he was catechiſt of that ſchool, and a young man, as JEROM and others have remarked.

Before I proceed to enquire what was the ſubſtance of the ancient Catechiſms, and to examine how far our own form corrreſponds with them, it

* JEROM's words are, Juxta quandam veterum in Alexandriâ conſuetudinem, ubi a Marco evangeliſtâ ſemper eccleſiaſtici fuere doctores, docuit PANTÆNUS. By Eccleſiaſtical Doctors he cannot mean the Biſhop and Preſbyters of the Church, but the Doctors of Chriſtian Philoſophy in the Catechetic School.

† EUSEB. Hiſt. Eccl. Lib. v. Cap. x.

may be proper to ſay ſomething of the condition and treatment of the heathen catechumens, who, at the times of which I have been ſpeaking, formed the great body of perſons that were catechiſed. Theſe were, in general, adults, and partly proſelyted to the Chriſtian faith; but till they had obtained a more perfect knowledge of the Chriſtian ſyſtem, it was not thought expedient that they ſhould be admitted to be baptized. In the apoſtolic age indeed, and at the firſt plantation of the Goſpel, the interval between converſion and baptiſm was very ſhort. What St. Luke relates of CORNELIUS, of the Ethiopian Eunuch, and of the jailor at *Philippi*, ſufficiently proves, that catechiſing and baptiſm cloſely accompanied each other. In times ſubſequent, the term of probation was prolonged, though it was always, in ſome degree, regulated by the proficiency and good conduct of the catechumen. The too haſty and indiſcriminate admiſſion of converts, was found by experience to fill the Church with immoral characters, and to increaſe, eſpecially when perſecution raged, the number of apoſtates. The pagan catechumens were therefore regularly diſciplined and prepared for baptiſm.

Two years ſeems to have been the moſt common period of probation and inſtruction*. Thus, while time was given to make trial of their converſation, and opportunity allowed for weaning themſelves

* It was in ſome places three years, and occaſionally more. In others eight months, and ſometimes leſs.

from

from their former errors, they were inſtructed gradually; firſt in the more ſimple and common principles of religion, and afterwards in the more myſterious articles of the Chriſtian faith.

The Pagan catechumens were divided into at leaſt two claſſes, the imperfect and perfect, or the novices and the proficients. The more ignorant of the former were only not quite heathens, and numbers of the latter had made ſuch progreſs in Chriſtian knowledge, and given ſuch proofs of their ſincerity and orderly converſation, as qualified them to become candidates for baptiſm at the next public adminiſtration of that rite. Theſe were accordingly accepted, and appointed to be baptized at the approaching feſtival of Eaſter or Whitſuntide.

The former claſs were frequently diſtinguiſhed by the name of *Hearers*, from their being permitted to hear ſermons preached, and the ſcriptures read in the Church. The others were called *Genuflectors*, or *Proſtrators*, from their being allowed to hear the prayers likewiſe, and to receive the Miniſter's benediction*. At the celebration of the Euchariſt both were excluded. The perfect, they that had been examined for baptiſm and approved, devoted the ſeaſon of Lent, or the twenty days that preceded the time of baptiſm, to abſtinence, confeſſion, and prayer, and to hearing expoſitions of the Creed. At this time they were likewiſe taught the reſponſes to be made at baptiſm; the form in which

* See article *Final Bleſſing* in the Communion office.

they were to renounce the devil and covenant with Chriſt.

Our form or manner of catechiſing is like that of the primitive Church, by queſtion and anſwer. Thus Philip catechiſed the Eunuch, and thus adults in general were catechiſed prior to their admiſſion to baptiſm. "Catechiſm," ſays CLEMENT of *Alexandria*, "is the knowledge of religion firſt "delivered to the ignorant by the catechiſt, and "again repeated by them;" and the preface to the *Roman Catechiſm* remarks, that "the manner "of the apoſtolic catechiſing, which in the myſ- "teries of baptiſm the Church ſtill imitates, was "by queſtions and anſwers."

In matter and ſubſtance likewiſe our Catechiſm correſponds with ancient forms. CLEMENT ſtyles the Catechiſm a *conciſe inſtruction*; the catechumens being obliged to learn by heart only the Renunciation, the Creed, and the Lord's Prayer, which they repeated at their baptiſm. They were principally catechiſed in the articles of the Creed, which were expounded at conſiderable length; and the Lord's Prayer was likewiſe commonly explained to them. Though the Ten Commandments are not expreſsly mentioned, as conſtituting a part of any primitive Catechiſm, yet it is not improbable that they were taught to young Chriſtians; for they that were baptized promiſed to live according to God's commandments, and the catechumens were always inſtructed in moral duties.

In

In the more ancient Britiſh Church likewiſe the expoſition of the Creed and the Lord's Prayer formed the principal part of catechiſing. BEDE informs us, that in his time "converts were "taught the Creed," and the Saxon Canons direct the Clergy "to learn and to teach the Lord's "Prayer and the Apoſtles' Creed," which were the Catechiſm of that age. Some of our old Councils enjoin the Ten Commandments to be taught and explained to the people, which ſhews that they have long had a place in the Catechiſm of our national Church. But under the darkneſs of popery, all rational religious inſtruction was ſuppreſſed. "It ſerved the crafty purpoſe of the "Biſhops of *Rome*," as one of our Homilies* juſtly complains, "to keep all people ſo blind, that they, "not knowing what they prayed, what they be-"lieved, what they were commanded by God, "might take all their commandments for God's. "As they would not ſuffer the holy Scriptures or "Church Service to be uſed or had in any other "language than the Latin, ſo were very few, even "of the moſt ſimple people, taught the Lord's "Prayer, the articles of the Creed, and the Ten "Commandments otherwiſe than in Latin, which "they underſtood not; by which univerſal igno-"rance all men were ready to believe whatſoever

* Sixth and laſt part of Homily againſt Diſobedience and Wilful Rebellion.

" they ſaid, and to do whatſoever they com-
" manded."

What our Reformers did in general to rectify and correct theſe, and other ſcandalous errors and abuſes, has been conciſely ſtated in the introductory Eſſay prefixed to the former Volume. Here I have to obſerve in particular, that to provide a Catechiſm in Engliſh, for the inſtruction of all, and more eſpecially of the youth, was one of the earlieſt cares of CRANMER, and his venerable aſſociates. Accordingly the injunctions given by the authority of the King's highneſs to the clergy of this realm, which were probably prepared by the Archbiſhop himſelf, and which CROMWELL publiſhed in 1536, ſoon after he was created HENRY's vicegerent for all juriſdictions eccleſiaſtical within this realm; order, "That the deans, parſons, vicars, and others, " having cure of ſoul any where within this " deanery *, ſhall, in their ſermons and collations, " diligently admoniſh the fathers and mothers, " maſters and governors of youth being within " their cure, to teach or cauſe to be taught their " children and ſervants, even from their infancy, " their *Pater noſter*, the Articles of our faith, and " the Ten Commandments, in their mother tongue: " And the ſame ſo taught, ſhall cauſe the ſaid " youth, oft to repeat and underſtand. And to

* The Vicegerent appointed a ſpecial Commiſſary to viſit the people, and Clergy of each Deanery.

" the

" the intent that this may be the more eaſily done,
" the ſaid curates ſhall, in their ſermons delibe-
" rately and plainly recite of the ſaid *Pater noſter*,
" the Articles of our faith and the Ten Command-
" ments; one clauſe or article one day, and
" another another day, till thoſe be taught and
" learnt by little; and ſhall deliver the ſame in
" writing, or ſhew where printed books containing
" the ſame be to be ſold *, to them that can read
" or deſire the ſame."

But ſuch was the ignorance of the age, and ſo untoward were the circumſtances which occurred in HENRY's reign, that the injunctions could in few inſtances be obeyed: For from *the Articles to be enquired of in the King's Majeſty's viſitation*, iſſued in the firſt year of EDWARD †, and eleven years after CROMWELL's viſitation, we may I think diſcover, that the generality of the people ſtill required to be taught even the Lord's Prayer. Of parſons, vicars, and curates, EDWARD's commiſſioners are directed to enquire. " Whether they
" have NOT diligently taught, upon the Sundays
" and Holidays, their pariſhioners, and eſpecially
" the youth the *Pater noſter*, the articles of our
" faith, and the Ten Commandments in Engliſh."
And " whether they have expounded and declared
" the underſtanding of the ſame. *Item*, whether

* The Engliſh Catechiſm, that is, the Lord's Prayer, the Creed, and the Ten Commandments, was probably firſt publiſhed not long before the iſſuing of theſe injunctions.

† Sept. 1, 1547.

" they

" they have, every Lent, required their pariſhioners " in their confeſſion, to recite their *Pater noſter*, " the articles of our faith, and the Ten Command- " ments."

The royal injunctions given this year (1547) to both the clergy and laity, order " that every " holiday * throughout the year, when they have " no ſermon, they (all deans, archdeacons, parſons, " vicars, and other perſons eccleſiaſtical) ſhall im- " mediately after the Goſpel, openly and plainly " recite to their pariſhioners in the pulpit, the " *Pater noſter*, the *credo*, and Ten Command- " ments in Engliſh, to the intent the people may " learn the ſame; exhorting all parents and houſe- " holders to teach their children and ſervants the " ſame, as they are bound by the law of God and " in conſcience to do." And one of the articles to be enquired of at CRANMER's viſitation of the dioceſe of *Canterbury*, in the ſecond year of Edward 1548, was " Whether parſons, vicars, and curates, " have NOT every holiday, when they have no ſer- " mon immediately after the Creed openly, plainly, " and diſtinctly recited to their pariſhioners in the " pulpit, the *Pater noſter*, the Creed, and the Ten " Commandments in Engliſh." Another article was, " whether they have admoniſhed their pa- " riſhioners, that they ought not to preſume to " receive the Sacrament of the Body and Blood of

* That is on every day appointed to be kept holy: on Sundays and the other feſtivals.

" Chriſt,

" Chriſt, before they can perfectly rehearſe the " *Pater noſter*, the articles of the faith, and the " Ten Commandments in Engliſh."

In 1548, the Catechiſm (excepting what at the end of it relates to the Sacraments) was drawn up nearly in its preſent form, and together with the other offices of the Church, ratified by Parliament. At the firſt reviſal of the Book of Common Prayer, this reſponſe, " the ſame which God ſpake in the " xxth Chapter of Exodus, ſaying, I am the Lord " thy God, which have * brought thee out of the " land of Egypt out of the houſe of bondage," was prefixed to the Commandments; and the word *child* in the queſtion before the Lord's Prayer, was ſubſtituted for *ſon*. Both of theſe books, and thoſe publiſhed in ELIZABETH's reign, read " forſake the " devil, and all his works *and* pomps, *the* vanities " of the wicked world," &c. From the time of CHARLES (1625) to the laſt review, the words were " forſake the devil and all his works, *the* pomps " *and* vanities of the wicked world." In 1661,

* At the review of 1661, *which have* brought, was changed into *who* brought, perhaps for the better, but not in conformity to our tranſlation. Here I ſhall obſerve, that ſome copies read in the title confirmed *of* (and not *by*) the Biſhop; and in the Creed, conceived *of* the Holy Ghoſt, which ſame copies have conceived *by* the Holy Ghoſt in other offices. Theſe verbal variations are few and trifling, and proceeded more from the inadvertency of printers, than from any alteration made by the reviſers of the book. Where in ſome of the older editions we find *by*, we read *of* in more modern copies, though the reverſe of this is more common.

forſake

forſake was changed for *renounce*, and "the *vani-* "*ties* of *the* wicked world," for "the *vanity* of "*this* wicked world." At this review likewiſe, the words "the king, *and all that are put in authority* "*under him*," were ſubſtituted for "the king *and* "*his miniſters*;" the form of expreſſion uſed in all the preceding books.

After the conference held before JAMES at *Hampton Court*, between the epiſcopalian divines, and the delegates of the puritans; at which the latter complained, that the Catechiſm was defective, in not ſettling the nature and number of the Sacraments, all the queſtions and anſwers concerning the Sacraments were added. This part was drawn up by Biſhop OVERALL, then dean of St. *Paul's*, approved by the Biſhops, and annexed to the Catechiſm, by order of the king. At the review of 1661, it was confirmed by the convocation and the parliament with two variations. The anſwer to *What is the outward viſible ſign or form in baptiſm?* was *Water, wherein the perſon baptized is dipped, or ſprinkled with it, in the name, &c.* And to the queſtion, *Why then are infants baptized, &c.* the anſwer was, *Yes, they do, perform them by their ſureties, who promiſe and vow them both in their names, which when they come to age, &c.* The preſent anſwers are more ſimple and leſs embarraſſed.

Having thus minutely noticed every alteration made in the Catechiſm, ſince its firſt compilation in 1548, I aſk, what now becomes of all *the various forms*,

forms *, through which an ingenious writer deſcribes it to have paſſed. They exiſted only in his imagination: For if we do not reckon the addition, made in the reign of JAMES, ſcarce a ſingle office has undergone fewer, or leſs important changes, than the Catechiſm.

We

* In the ſketch of the Hiſtory of the Catechiſm prefixed to his elegant Lectures, Mr. Gilpin has been peculiarly unfortunate. Among ſome maſterly touches from the pencil of the painter and the poet we can, on cloſe examination, deſcry ſcarce a ſingle ſtroke of the pen of the hiſtorian. In the firſt page Mr. G. obſerves, that "in the beginning of the Re-"formation it was thought ſufficient to begin with ſuch *common* "things, as were acknowledged equally by Papiſts and Pro-"teſtants. The firſt Catechiſm therefore conſiſted ſimply of the "Creed, the Ten Commandments, and the Lord's Prayer; and "it was no eaſy matter to bring even thoſe into general uſe." Here, before we are well introduced to it, we loſe ſight of the Catechiſm, to recover it no more. The remaining part of the hiſtory, however harſh the aſſertion may ſound, is in truth a tiſſue of miſtakes; and has no more relation to our eſtabliſhed Catechiſm than to the Catechiſm of the Council of Trent, or to that of the Preſbyterian Divines aſſembled at Weſtminſter. Inſtead of the *Engliſh Catechiſm*, or *the inſtruction to be learned by every perſon before he be brought to the Biſhop to be confirmed*, it is evident, that the Author is deſcribing, without either intending or knowing it, *a Catechiſm in Latin for the uſe of Schools*, licenſed by EDWARD, improved by NOWEL, in the reign of ELIZABETH, and afterwards corrected and ſanctioned by the Convocation. A very ſuperficial examination might have ſhewn Mr. G. that the Catechiſm publiſhed in 1553, could not be "the firſt model of that "which we now uſe," for that had been before this period twice ſanctioned by Parliament, and accordingly publiſhed in 1549, and 1552;

We have many excellent explications of the Catechiſm, one or more of which muſt be preſumed to be

1552; and I fancied, till I lately read Mr. G.'s Hiſtory, that every catechetical writer muſt have known, that *Nowel*'s Catechiſm (which Mr. G. erroneouſly ſtates to have been *publiſhed* in 1563) was not "our Catechiſm nearly in its preſent form."

Of this Latin Catechiſm, as I have entered upon the ſubject, I ſhall give a farther account. By letters patent, dated May 20, 1553, about ſix weeks before his death, EDWARD commanded ſchool-maſters to teach their ſcholars a Catechiſm, entitled *Catechiſmus Chriſtianæ diſciplinæ ſummam continens.* Who was the author we cannot be certain. The work has been aſcribed, and perhaps rightly, to POYNET, who was Biſhop of *Wincheſter* during GARDENER's deprivation; and by ſome to NOWEL, probably becauſe he afterwards either reviſed it, or wrote another upon the ſame plan. The King ſays, "it was made by a certain pious and "learned man, and preſented to him; and that he committed the "examination of it to certain Biſhops and other learned men, "whoſe judgment was of great authority with him." Theſe, I ſuppoſe, were CRANMER, RIDLEY, and the Divines, who in the preceding year had been employed in drawing up the *Articles of Religion.* The book was probably recommended to the King by CRANMER, whoſe object was by Catechiſms, Articles of Religion, and plain expoſitions of fundamentals, to inſtil right principles, and eradicate popery.

In this year, the Synod likewiſe approved a Catechiſm, which I think we may fairly conclude to have been the ſame with the preceding; for we find no mention of any other, and a bill introduced by the Prolocutor of MARY's firſt Convocation declares it to be a production *peſtiferous and full of hereſies.*

Of this Catechiſm we hear no more till the third or fourth year of ELIZABETH's reign, when we find that NOWEL, Dean of St. *Paul's*, had by the advice of CECIL, compoſed upon its model a Catechiſm, in which, as he ſtates himſelf, "he had taken pains,

"as

be in the poſſeſſion of all who are likely to look into this volume. I have long thought SECKER's Expoſition

" as well about the matter of the book, that it might be conſo-
" nant unto the true doctrine of the Scriptures, as alſo, that the ſtyle
" might agree with the purity of the Latin tongue." In 1562 (the ſame year in which our preſent Articles of Religion were agreed upon), NOWEL's Catechiſm was preſented in MS. to the Convocation, who examined it with minute attention, and after making ſeveral alterations, unanimouſly ſanctioned the performance by their ſynodal authority, and recommended it to public uſe. NOWEL, having received the book interlined, and in ſome parts blotted, cauſed the whole to be tranſcribed, and ſent the fair copy to CECIL; " not," he informs him, " in his own name, as afore,
" but in the name of the Clergy of the Convocation, as their
" book, ſeeing it was by them approved and allowed." The MS. lay in CECIL's hands for above a year. It was then returned to NOWEL with ſome learned notes upon it, and remained with him till 1570, when it was publiſhed and dedicated to the two Archbiſhops, and the Biſhop of London by name, and to all the Biſhops. It was reprinted in 1572, and again in 1578, and for the benefit of ſtudents tranſlated, by the Dean's order, into Engliſh and Greek. The Latin title is, *Chriſtianæ pietatis prima inſtitutio ad uſum ſcholarum Latinè ſcripta.*

This Catechiſm was intended not merely for the uſe of ſchools; it was likewiſe meant to be a guide for the younger clergy at leaſt, in the ſtudy of theology, and to afford to Proteſtants abroad, in contradiſtinction to the tenets of the ſectaries, a ſort of public ſtandard; a ſyſtematic ſummary and authentic record of the reformed religion profeſſed in England. Though NOWEL's Catechiſm was directed againſt the corrupt doctrines of *popery*, it did not favour the principles of the *Puritans*, or *Preciſians*; and of courſe the recommending of it to the peruſal of the clergy gave inexpiable offence to the miniſters and leaders of that tribe, which was in general ignorant and conceited, diſcontented and turbulent,

poſition to be the production beſt calculated for general uſe; though ſome of the ſmaller tracts diſtributed by the Society for Promoting Chriſtian Knowledge, may be better adapted for the inſtruction of the more ignorant, whether they are infants, or adults. Between the Lectures of SECKER and CYRIL's catechetical diſcourſes, there is in many points an intimate analogy. I fancy that I diſcover an analogy more intimate, than many will be diſpoſed to admit. Of his eighteen Diſcourſes,

turbulent, reſtleſs, rancorous, and revengeful. CARTWRIGHT, in his *admonition to the Parliament*, written with the profeſſed deſign of excluding the Liturgy, and ſubverting at leaſt the government of the Church by Biſhops (whom he in his uſual ſcurrilous manner calls "a remnant of Antichriſt's brood, and the "Liturgy an *abominable* book") affectedly complains, that "now "miniſters, like young children, muſt be inſtructed and learned "Catechiſms;" and on the margin he was provoked to diſplay as a ſneer theſe words, "Miniſters of London enjoined to learn "Mr. NOWEL's Catechiſm." To this WHITGIFT, in his anſwer to CARTWRIGHT's dangerous and ſeditions publication, gravely replied, "That Catechiſm, which you in deriſion quote in the "margin, is a book fit for *you* to learn alſo: and I know no man "ſo well learned, but it may become him to read and learn that "learned and neceſſary book." Some years after this, Biſhop COOPER, in his *Admonition to the People of England*, written in anſwer to MARTIN MAR-PRELATE, ſaid, "For a Catechiſm, I "refer them to that which was made by the learned and godly "man Mr. NOWEL, Dean of St. *Paul's*, received and allowed by "the Church of *England*, and very fully grounded and eſtabliſhed "upon the word of God. There may you ſee all the parts of "true religion received, the difficulties expounded, the truth "declared, the corruptions of the Church of *Rome* rejected." Strype.

CYRIL has devoted the laſt thirteen to the Expoſition of the articles of the Apoſtles Creed, and SECKER has given us twelve Lectures on the ſame ſubject. The title of CYRIL's fifth Diſcourſe, which immediately precedes the Expoſition of the Apoſtles Creed, is *De fide*, concerning faith; that of SECKER's fifth Lecture, which likewiſe precedes his Expoſition of the Creed, is grounds and rule of faith. The preliminary Diſcourſes of CYRIL, not unlike thoſe of SECKER, treat of repentance, renunciation and remiſſion of ſins, of the neceſſity of doing good works and leading a holy life, and of the nature, neceſſity, and benefits of baptiſm. CYRIL's Diſcourſes are addreſſed to the candidates for baptiſm, SECKER's to thoſe who had been baptized in their infancy.

THE RUBRICS AFTER THE CATECHISM.

THE curate of every pariſh ſhall diligently upon Sundays, and Holy-days, after the ſecond Leſſon at Evening prayer, openly in the Church inſtruct and examine ſo many children of his pariſh, ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

Our firſt book required the curate once in ſix weeks at leaſt, on ſome Sunday or Holiday, to inſtruct ſuch children as ſhould be ſent to him, half an hour before even ſong, in ſome part of the Church Catechiſm. BUCER objected that the interval of ſix weeks was too long: In *Germany*, he

remarked, many Churches exerciſed the children in the Catechiſm three days in the week, of which Sunday was one; and he recommended that in England it ſhould be taught on every Sunday and Holiday. Accordingly the Rubric in EDWARD's ſecond book was modelled, as it ſtands at preſent, excepting only that the time of catechiſing was, at the laſt review, appointed to be, after the ſecond Leſſon at Evening Prayer, inſtead of half an hour before.

Biſhop COSENS has obſerved, that the Rubric is expreſſed in indefinite terms, and he is of opinion, that a parochial clergyman is not obliged by it to catechize on every Sunday and Holiday, but only as often as is neceſſary, according to the number of his pariſhioners, who may ſtand in need of catechetical inſtruction. And this is one of the Rubrics, which according to Archdeacon SHARP, require to be underſtood with limitations, or at leaſt will fairly admit of them. "No obligation," he obſerves, "can be urged from hence, that miniſters ſhould "catechize on all Sundays and Holidays, but that "if they do it as often as occaſions of their pariſhes "require, and do it on ſuch days and at ſuch "times as are here ſpecified, and ſhew their dili-"gence herein, ſo far as their diligence is neceſſary "in this reſpect to the faithful diſcharge of their "duty in the place where they officiate; that then "they fulfil both the intention and the letter of "the Rubric."

The Canon, however, is more explicit than the Rubric. It enjoins, that "the miniſter upon every "Sunday

" Sunday and other Holiday, ſhall, for half an hour " or more, examine and inſtruct the youth and ig- " norant perſons of his pariſh, in the ten Com- " mandments, the Articles of belief, and in the " Lord's Prayer; and ſhall diligently hear and " teach them the Catechiſm, ſet forth in the Book " of Common Prayer."

The Rubric of 1662, which is now to be adhered to, where it differs from the Canon, orders the catechizing to be performed after the ſecond Leſſon, that is, nearly in the middle of the Evening office. One principal object of the alteration was, it has been ſaid, that perſons more advanced in years might, as well as the youth, receive benefit from the miniſter's expoſition, and that ſervants and children might be excited by the preſence of their maſters and parents, to pay more diligent attention to his inſtructions. Theſe good intentions, however, have been generally diſappointed, and at preſent the catechizing youth muſt either be too frequently neglected, or many of the Churches in the evenings will be deſerted. In the early ages of Chriſtianity, catechizing was never performed in the Church, neither did it in England, till after the Reſtoration, interfere with the public worſhip. Were a ſeparate time allotted for catechizing, as was formerly done, the youth would be freed from the embarraſſment, which they experience, when called upon by the miniſter to anſwer interrogatories in the midſt of a numerous congregation: And it is perhaps deſirable, that the practice of catechiſing

children and ſervants early in the afternoon, or before the Evening ſervice, ſhould be again revived.

After all, I conceive, that what we have to complain of, is not ſo much the aukwardneſs of the time in ſome particular places, as the too general neglect of the duty. The early Fathers inſiſt much upon the importance and neceſſity of catechiſing, and the extreme care that was taken in the primitive Church to inſtruct the catechumens in the principles of Chriſtianity is generally known. Its beneficial effects were as generally experienced. It was principally by catechiſing, as HEGESIPPUS obſerves, that the Religion of Jeſus, was in a few years ſpread over the greater part of the known world: And however individuals, or ſocieties, may have differed on other points, on the utility and neceſſity of catechiſing all have agreed; both ancients and moderns; Europeans, Aſiatics, and Africans; Greeks and Latins; Papiſts and Proteſtants; Lutherans and Calviniſts; Church of Englandmen and Diſſenters. LUTHER, in the beginning of the Reformation, wrote two Catechiſms. The duty which he preſcribed to others, he likewiſe performed himſelf; and aſſures us, that catechiſing afforded him more delight, than the diſcharge of any other miniſterial duty. The ſame care was taken by CALVIN, and other eminent Reformers abroad. Nothing indeed contributed more to the enlargement of the Proteſtant Faith, than the diligent catechiſing of the reformed divines. To the truth of this, the Romaniſts themſelves bear witneſs. In

their

their preface to the Catechiſm, ſet forth by order of the Council of Trent, they complain, that "the "age is ſadly ſenſible what miſchief they (the "Proteſtants) have done the Church (of Rome) "not only by their tongues, but eſpecially by "thoſe writings, called Catechiſms." The Council was ſenſible, that catechiſing was the moſt efficacious mode of preſerving their religion, and therefore they compoſed the Roman Catechiſm, which they enjoined the prieſts to teach to the people.

The ſecond Rubric requires, that all fathers, mothers, maſters and dames, ſhall cauſe their children, ſervants and apprentices, (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

The words of the Canon are nearly the ſame; it adds, "If any miniſter neglect his duty herein, let "him be ſharply reproved; if he ſhall willingly of- "fend therein again, let him be ſuſpended; if ſo "the third time, then excommunicated. And "likewiſe if any of the ſaid fathers, mothers, maſ- "ters or miſtreſſes, children, ſervants or appren- "tices, ſhall neglect their duties, as the one ſort in "not cauſing them to come, and the other refuſing "to learn, as aforeſaid, let them be ſuſpended by "their ordinaries (if they be not children) and if "they ſo perſiſt by the ſpace of a month, let them "be excommunicated."

The Canons of 1571, reprinted by SPARROW, require every rector, vicar or pariſh prieſt, to return to the Biſhop or to his Chancellor every year, within twenty days of Eaſter, the names of ſuch parents and maſters as neglected to ſend their children at the appointed times to be catechized, and the names of all who were above fourteen, and had not come to the Sacrament *. They were to warn not only youth, but perſons of maturer age, that it was provided by the laws of the land, that none ſhould be admitted to marry, or to be ſponſor for a child at the font, or to receive the Sacrament, who had not a competent knowledge of the Catechiſm †; and further to enforce this, it was one of the articles which was exhibited, in order to be admitted by authority ‡; "That he, whoſe child, at ten "years old and upward, was not able to ſay the "Catechiſm, ſhould pay ten ſhillings to the poor's "box. The like penalty to be inflicted upon maſ- "ters and miſtreſſes, who had ſervants of fourteen "years and upwards, that could not ſay the Cate- "chiſm by heart."

* SPARROW's Col. p. 232. Quivis rector, &c.
† Ibid. p. 233. Admonebunt, &c.
‡ GIBSON's Codex, p. 453.

THE

THE

ORDER OF CONFIRMATION;

OR,

LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

THOUGH Confirmation was not, like Baptiſm and the Supper of the Lord, poſitively inſtituted by Chriſt himſelf, yet this ſacred rite was adminiſtered by the Apoſtles to the converts that they baptized; and in the primitive Church all perſons were, after baptiſm, brought to the Biſhop to receive his benediction. This benediction was a ſolemn prayer for the gift of the Holy Ghoſt; and this prayer was uſually preceded by the ceremonies of unction, or chriſm, ſigning with the ſign of the croſs, or obſignation, and the impoſition or laying on of hands.

Chriſm, or material unction*, was uſed by the Apoſtles in healing the ſick†; but it does not appear to

* χρισμα, unction, was a common name for the whole of the rite of Confirmation; ſo was σφραγις, conſignation, or ſigning with the croſs. So was likewiſe impoſition, or laying on of hands. The title of our form is impoſition, or laying on of hands.

† See Mark vi. 3. James v. 4.

have then made any part of the original rite of Confirmation. It is firſt mentioned as one of the external ceremonies attending this rite by TERTULLIAN* and ORIGEN†, both of whom flouriſhed early in the third century‡. After it was once introduced into the office of Confirmation, it ſoon came to be regarded, not merely as ſymbolical, but as the inſtrumental cauſe of great ſpiritual effects§. To this unction, as the completion of baptiſm, was aſcribed the power of making every Chriſtian a prieſt, or partaker of the royal prieſthood‖. It is deſcribed as the confirmation of the covenant made with God in baptiſm on our part; and on the part of God, as the collation**

* De Bapt. Cap. vii. † In Levit. Hom. 9.

‡ Biſhop PEARSON thinks, that the uſe of chriſm in Confirmation was introduced very ſoon after the age of the Apoſtles. DAILLE, with others, is of opinion, that material chriſm in Confirmation was not known before the beginning of the third century, about which time TERTULLIAN, and after him ORIGEN, mention it. The chriſm of THEOPHILUS, of Antioch, who wrote before either of them, is not a material, but ſpiritual and myſtic unction.

§ Some of the ancients imagined, that the conſecration of the oil effected a myſtical change in its nature, not unlike the change that was ſuppoſed to take place in the waters of Baptiſm, or the elements of the Euchariſt.

‖ In alluſion to the words of 1 Peter ch. ii. 5, 9. ORIGEN as cited above. JEROM cont. Lucif. C. 2. AMBROS. de init. cap. vi. PRUDENTIUS ſays,

Poſt inſcripta oleo frontis ſignacula, per quæ
Unguentum regale datum eſt, et chriſma perenne. *Pſychom.*

** Conſtit. Apoſt.

or

or communication of the gifts of the Holy Spirit. But this ceremony of anointing at the time of Confirmation, being ſimply an eccleſiaſtical inſtitution, and having likewiſe been groſsly abuſed in the ages of ſuperſtition, was not adopted at the Reformation by the Church of England, which, like every other national Church, has the power of decreeing its own rites and ceremonies *.

The ſecond ceremony at Confirmation was conſignation, or ſigning the forchead with the ſign of the croſs. This was accompanied with unction, and together with it was conſidered as "the ſeal "of the Holy Spirit †." The ceremony of conſignation is firſt mentioned by TERTULLIAN, but in ſubſequent ages it became ſo frequent and familiar, that ſcarce any office of religion, whether public or private, was performed without it. By the Church of England it was retained as a part of the Confirmation rite in her firſt book of offices, but rejected in the ſecond. At Confirmation the croſſing was always performed with material unction; and when our Reformers aboliſhed the uſe of chriſm, to preſerve conſiſtency, it was requiſite that its concomitant appendage, obſignation, ſhould likewiſe be removed.

But the moſt ſolemn ceremony, and that which univerſally prevailed in the rite of Confirmation,

* Article xx.

† Second General Council, held at Conſtantinople, A.D. 381.

was

was the impoſition, or laying on of hands. This ceremony is of very great antiquity, having been uſed by JACOB in bleſſing the two ſons of JOSEPH, and by MOSES, when he appointed JOSHUA to be his ſucceſſor. Among the Jews it was practiſed in all benedictions, and on various other occaſions; but in the Chriſtian Church it was more peculiarly applied to conferring orders, reconciling penitents, and adminiſtering Confirmation.

THE ORIGIN, ANTIQUITY, AND NECESSITY OF CONFIRMATION.

AFTER the deſcent of the Holy Ghoſt upon the Apoſtles on the day of Pentecoſt, they preached the Goſpel and baptized. The inferior miniſters did the ſame. PHILIP in particular, who is ſuppoſed to have been the ſecond of the ſeven deacons, and next to STEPHEN, preached, and baptized many at *Samaria*. Theſe converts received all the benefits conferred by baptiſm. Still it appears that ſomething more was wanting to confirm and make them perfect. For St. Luke informs us, that "when the "Apoſtles which were at Jeruſalem, heard that "Samaria had received the word of God, they "ſent unto them Peter and John. Who, when "they were come down, prayed for them, that they "might receive the Holy Ghoſt. (For as yet he "was fallen upon none of them: only they were "baptized in the name of the Lord Jeſus). Then laid

" laid they hands on them, and they received the " Holy Ghoſt*."

If ſome additional miniſtration had not been neceſſary, for what reaſon is it to be ſuppoſed that two Apoſtles ſhould have gone from *Jeruſalem*, to lay hands upon thoſe that had been baptized at *Samaria?* " It was not neceſſary," as CYPRIAN† has determined, " that they ſhould be baptized " again;" but, to adopt the words of HOOKER, who deſcribes the practice, and ſpeaks the language of the primitive Church, it was neceſſary " to " add to baptiſm impoſition of hands, with effec- " tual prayer for the illumination of God's moſt " Holy Spirit, to confirm and perfect that which " the grace of the ſame Spirit had already begun " in baptiſm‡."

But excepting where the office of baptiſm was performed by miniſters of inferior degree, and an Apoſtle not preſent at the time, Confirmation appears to have immediately followed Baptiſm. Thus St. Luke further informs us, that when Paul had baptized the diſciples at Epheſus in the name of the Lord Jeſus, he laid his hands upon them, and the Holy Ghoſt came on them §.

From theſe teſtimonies it is evident that Confirmation, or prayer with the impoſition of hands for the collation of the Holy Spirit, was actually practiſed by the Apoſtles themſelves. It was prac-

* Acts viii. 14, 15. † Ep. 73. p. 202. Oxon Ed.
‡ Eccl. Pol. Book v. chap. lxvi. § Acts xix. 5, 6.

tiſed

tiſed by them both before and after they preached the Goſpel to the Gentiles; and in their practice there is ſomething more than mere example. Their example here is, what CYPRIAN ſtyles, Apoſtolicum Magiſterium, a rule and precedent given by the Apoſtles for the Church to follow.

St. Paul himſelf makes the laying on of hands a fundamental point of Chriſtian doctrine. "Leaving, therefore, the principles of the doctrine of "Chriſt, let us go on unto perfection; not laying "again the foundation of repentance from dead "works, and of faith towards God, of the doc-"trine of baptiſms, and of laying on of hands, "and of reſurrection of the dead, and of eternal "judgement*." Of the ſix fundamental points, or principles of the doctrine of Chriſt, according to St. Paul, the laying on of hands is one. But here a queſtion may ariſe. It may be aſked whether by this impoſition of hands is meant the rite of Confirmation, as practiſed by the Apoſtles?

Impoſition of hands may ſignify any and every Chriſtian rite, except the two Sacraments of Baptiſm and the Supper of the Lord. It ſignifies firſt, the confirmation of baptiſm, ſecondly the ordination of miniſters, thirdly the abſolution of penitents, fourthly the viſitation of the ſick, fifthly the benediction of any ſingle perſon, and ſixthly the benediction of perſons newly married.

It will not be pretended that the laſt three form any part of the foundation of which Paul is ſpeak-

* Heb. vi. 1, 2.

ing.

ing. The queſtion then is, to which of the firſt three his words refer? Abſolution of penitents cannot be meant. For we do not find that the Apoſtles ever uſed this ceremony in abſolving them, though it was afterward a very common form in the ancient Church. Again, the Apoſtle is ſpeaking of a foundation, of which baptiſm is a principal part; the abſolution of baptiſm therefore was ſufficient for the remiſſion of ſins. Neither can ordination here be meant. The Apoſtle propoſes to leave principles, of which laying on of hands is one, and to go on to perfection, or to higher myſteries, of which ordination is the chief, and of it he treats afterward. The laying on of hands therefore after baptiſm for the conveyance of the Holy Ghoſt, muſt be meant by St. Paul, for it is the only probable meaning that the words can have, and it appears to be the only interpretation that the context will admit. In this paſſage then St. Paul makes the laying on of hands after baptiſm to be an eſſential initiatory rite, and "this Catechiſm of St. Paul," as CHRYSOSTOM has obſerved, "is perfect *."

OPINIONS OF THE EARLY CHRISTIANS RESPECTING CONFIRMATION.

THE ancient Fathers conceived, that Confirmation added ſomething to the benefit of baptiſmal regeneration, and that without Confirmation baptiſm

* Biſhop JEREMY TAYLOR on Confirmation.

was

was imperfect. The perſons baptized, were therefore immediately upon coming out of the water, preſented to the Biſhop to be confirmed *. TERTULLIAN expreſsly ſays, that "as ſoon as they "came up out of the waters of baptiſm, they were "anointed with the conſecrated unction, then they "received impoſition of hands, and the Holy "Spirit was invoked and invited by a benedic-"tion:" Then he continues, "the moſt Holy "Spirit willingly deſcends upon the cleanſed and "bleſſed bodies," that is, upon the bodies cleanſed by baptiſm, and bleſſed by Confirmation. He elſewhere ſays, "the body is ſigned or ſealed, (alluding "to the conſignation on the forehead) that the "ſoul may be fortified and confirmed; the body is "overſhadowed by the laying on of hands, that "the ſoul may be illuminated by the Holy Ghoſt." Should any one object that baptiſm is ſufficient, he replies, that it is for them that die preſently after, but not for them that live, and fight againſt their ſpiritual enemies; for in baptiſm we do not receive the Holy Ghoſt, but being cleanſed by baptiſmal water, we are prepared for the Holy Ghoſt under

* Baptiſm was adminiſtered chiefly at two ſeaſons of the year. Dioceſes were not extenſive, and the people came from a diſtance to the city where the Biſhop reſided. JEROM affirms, that the cuſtom of the Churches is, that the Biſhop go abroad, and lay his hands, and pray for the gift of the Holy Ghoſt, on thoſe, whom prieſts and deacons had baptized in ſmaller cities at a diſtance. And this practice CYPRIAN derives immediately from the example of Peter and John.

the

the Angel, or Biſhop of the Church. Deſcribing the excellence and happineſs of the Church of Rome in his days, TERTULLIAN ſays, "ſhe believes in one God the Creator of the univerſe, and in Jeſus Chriſt, the Son of God, born of the Virgin Mary, and in the Reſurrection of the fleſh: She mingles the Law and the Prophets with the evangelic and apoſtolic writings, and thence imbibes faith: She ſigns with water in baptiſm, inveſts with the Holy Spirit at Confirmation, feeds with the Euchariſt, and exhorts to martyrdom *."

CYPRIAN, it has been already obſerved, derives the Rite of Confirmation from the example of the Apoſtles. He adds, "Our practice (i. e. at Carthage, of which he was Biſhop) is, that they who are baptized, be preſented to the rulers of the Church, that by our prayer, and laying on of hands, they may receive the Holy Ghoſt, and be conſummated with the ſeal and ſignature of the Lord †."

A Synod of African Biſhops, in which CYPRIAN preſided, argue upon this as an incontrovertible point, as a propoſition univerſally granted, that "every one who is baptized, ſhould afterward be anointed, in order to his receiving the grace of Chriſt, and becoming by Confirmation, the anointed of God ‡." They decree baptiſm, Con-

* TERT. De Baptiſm. De Reſurrect. et De Præſcript.
† Ep. 73. ‡ Ep. 70.

firmation,

firmation, and the euchariſt, when adminiſtered by heretics, to be null and void. But the ſame CYPRIAN enjoins, that "where any one has been "legitimately baptized, he muſt not be re-baptized. "What is wanting muſt be ſupplied by prayer, "impoſition of hands, and invocation of the Holy "Spirit*."

From CLEMENT of *Alexandria*, EUSEBIUS † relates, that the Biſhop, to whoſe care a young man had been committed by John the Evangeliſt, after inſtructing and baptizing him, "ſealed him with "the ſeal of the Lord," that is, adminiſtered to him confirmation. EUSEBIUS ‡ likewiſe relates from CORNELIUS, Biſhop of Rome, that NOVATIAN being very ſick, and believed to be at the point of death, received clinic baptiſm; that is, while he lay upon the couch he was ſprinkled with water, but not immerſed in water. After his recovery he omitted to receive, what the Church required, Confirmation from the Biſhop: and as he did not obtain this, EUSEBIUS aſks, "How could "he receive the Holy Ghoſt?"

PSEUDO DIONYSIUS, the author of *Eccleſiaſtical Hierarchy* §, having deſcribed the manner of baptizing catechumens, the trine immerſion, and the cloathing of them with white garments, adds, "Then they are brought to the Biſhop, who ſigns "them with the moſt divinely-operating chriſm, and

* Ep. 73.
† Lib. iii. cap. xxiii.
‡ Lib. vi. cap. xliii.
§ Cap. ii. et iv.

"gives

"gives them the euchariſt." The Rite of Confirmation he likewiſe calls, "the perfective unction "of chriſm," and "the holy conſummation of "baptiſmal regeneration;" intimating, that till Confirmation was obtained, ſomething was imperfect, the gift of the Holy Spirit was wanting.

CYRIL's third myſtagogic Catechiſm is a diſcourſe on chriſm or Confirmation, and on the ſpiritual graces then conferred. "You were made "Chriſtians by receiving the antitype of the Holy "Ghoſt, (that is unction, chriſm, or Confirmation) "becauſe you are the image of Chriſt. When he "was baptized in the Jordan, he aſcended out of "the water, and the Holy Spirit deſcended ſubſtan-"tially upon him, like reſting upon like. To you "in the ſame manner, as ſoon as you came up out "of the waters of the ſacred font, chriſm, or "unction was given, with the antetype of which, "(that is the Holy Spirit) Chriſt was anointed. "The body is anointed with viſible unguent, but "the ſoul is ſanctified with the holy and vivifying "ſpirit."

AMBROSE reminds the young Chriſtian of "the "ſpiritual ſeal which he had received. God the "Father hath ſealed thee, Chriſt hath confirmed "thee *." This ſpiritual ſeal he elſewhere calls, "The perfection, or completion of baptiſm, which "took place, when, after the font, the Holy Spirit "was poured forth, by the invocation of the

* De Init, cap. vii.

" Biſhop *." And again, " We believe, that by " the impoſition of hands, the Holy Spirit is re- " ceived: this is done after baptiſm, by the Biſhop, " for the confirmation of unity in the Church †."

The Council of *Eliberis* in Spain, A. D. 305, required, " that all perſons baptized, ſhould be " brought to the Biſhop, in order that they might " be perfected by his benediction and impoſition of " hands." The Council of *Laodicea* in Phrygia, decreed, that " they who are baptized, muſt after " baptiſm be anointed with heavenly unction, in " order that they may be partakers of the kingdom " of God." The firſt Council of *Arles*, A. D. 314, at which the Biſhops of York and London, with other Britiſh divines were preſent, decreed, that *Arians*, baptized in the name of the Father, Son, and Holy Ghoſt, ſhould not be re-baptized; but that only " hands were to be laid upon them, (that " is, Confirmation adminiſtered) that they might " receive the Holy Ghoſt ‡." And the ſecond general Council held at Conſtantinople in 381, ordered Confirmation to be adminiſtered in a preſcribed form, ſtill retained by the Greek Church §.

* De Sacram. Lib. iii. cap. ii.

† Comment. in Heb. vi.

‡ See SPELM. Con. Brit. Tom. i. p. 39.

§ The evidence produced on this head, the Reader may obſerve, does not extend below the fourth century.

PRACTICES OF THE EARLY CHRISTIANS RESPECTING CONFIRMATION, AND THE EUCHARIST.

THE Euchariſt, as well as Confirmation, was given after baptiſm to both infants and adults. "The fleſh is waſhed," ſays TERTULLIAN *, "that "the ſoul may be purified: The fleſh is anointed, "that the ſoul may be conſecrated: The fleſh is "ſigned, that the ſoul may be fortified: The fleſh "is overſhadowed by the impoſition of the hand, "that the ſoul may be illuminated by the Spirit: "The fleſh feeds upon the Body and Blood of "Chriſt, that the ſoul may receive nutriment from "God." TERTULLIAN here deſcribes all the ceremonies that immediately followed baptiſm, unction, conſignation, impoſition of hands, and the Euchariſt. To adminiſter the Sacrament of the Lord's Supper to children, which never preceded the Rite of Confirmation, was the ordinary practice in the days of CYPRIAN. In his treatiſe on the caſe of thoſe, that in the time of perſecution had been prevailed upon to ſacrifice to idols, to deny, or fall off from the Chriſtian Faith; he ſpeaks of parents, who when they went to ſacrifice at the heathen altars, took their infant children in their arms. Theſe children, he obſerves, loſt the benefits that they had received, and he introduces them thus complaining, "Will they not at the day of judg-

* De Reſurr. cap. viii.

" ment ſay: We ourſelves did nothing, we did not " deſert the bread and the cup of the Lord; nor " run of our own accord after theſe prophane con- " taminating rites. It was the perfidy of others " that deſtroyed us; our murderers were our " parents*."

The author of *the Conſtitutions*, directs mothers to bring their children with them to the Euchariſt, and deſcribes the order in which they communicated. The children received after the deaconeſſes, virgins, and widows. The writer of *Eccleſiaſtical Hierarchy* teſtifies, that children were admitted to the Euchariſt, as well as to baptiſm, though they underſtood not the reaſons of either myſtery; and whatever may be pretended by the defenders of the deciſion of the Council of Trent on this ſubject, it is certain, that AUSTIN and his contemporary, Pope INNOCENT, believed that for the ſalvation of infants, it was generally neceſſary, that they ſhould receive the Holy Communion. CYPRIAN, AUSTIN, and many of the ancients, ſeem to have underſtood the ſaying of our Saviour, " Except ye eat the " Fleſh of the Son of Man and drink his Blood, ye " have no life in you," to allude to the Euchariſt, and to apply to infants, as well as to grown perſons. AUSTIN aſks, " Where there is any perſon who will " dare to affirm, that this ſaying does not apper- " tain to infants, and that they can without par- " taking of this Body and Blood have life in

* Parentes ſenſimus parricidas.

" them?"

"them?" This doctrine he inculcates repeatedly, at different times and on various occaſions.

The practice of admitting infants to Confirmation and to the Communion, is mentioned in GREGORY's Sacramentary, which permits children to ſuck the breaſt, before they receive the Communion, if neceſſity require. The *Ordo Romanus*, or Roman Order, a celebrated book of offices, compiled in the eighth century at lateſt, and at one time very generally uſed, directs the Biſhop after giving the white garments to the infants that had been baptized, to lift up his hand, and to lay it on the head of each, and to pray over them, invoking the ſeven-fold grace of the Holy Spirit; and then dipping his thumb in the chriſm, to ſign each of them on the forehead with the ſign of the croſs, ſaying, "I confirm thee in the name of the Father, "and of the Son, and of the Holy Ghoſt." This order likewiſe enjoins, that infants after they are baptized, ſhall not eat any food, nor even ſuck the breaſt, without the greateſt neceſſity, till they communicate in the Sacrament of the Body of Chriſt *. This Roman order our countryman ALCUIN, ſucceſſively the ſcholar of BEDE and EGBERT, enlarged and improved; and afterward introduced the uſe of it into the Gallican Church, near the cloſe of the eighth century, in the time of CHARLEMAGNE.

* Ordo de Sabbato ſancto—ubi de ritu baptiſmi—Oratio—Item Oratio poſt Confirmat.—See alſo the Writers of the middle ages on Divine Offices.

Among the works of ALCUIN, the book of divine offices has been claſſed; but that book, in its preſent ſtate, was not written by him; for there is clear internal evidence, that it could not be compoſed before the beginning of the eleventh century. Whoever was the author, we learn from him, what was the practice of the age in which he lived. "The infant after baptiſm, was cloathed "again and brought to the Biſhop, if he was "preſent, to be confirmed and to receive the Com-"munion *."

In the beginning of the twelfth century, it was ſtill the practice to confirm children and to give them the Sacrament, immediately after they were baptized; but from this period, the latter cuſtom began to fall into diſuſe in the Weſtern Church; and in France, before the cloſe of this century, it was entirely aboliſhed.

The Greek Church, however, has been more tenacious of theſe ancient uſages. In it baptiſm is ſeldom deferred beyond the eighth or tenth day after the birth, and Confirmation, which conſiſts only of the ſingle Rite of Chriſmation, though a diſtinct ceremony from baptiſm, is performed immediately after it, and regarded as a neceſſary appendage to it. The Sacrament of the Lord's Supper

* Si vero Epiſcopus adeſt, ſtatim confirmari eum oportet chriſmate, et poſtea communicare (De Sabbato ſancti Paſchæ). Nos vero præſente Epiſcopo ſimul baptizamur, et per impoſitionem manus Epiſcopi Spiritum Sanctum accipimus. AMALAR. FORT. de Oct. Pent.

is adminiſtered in both kinds to children of one or two years of age, and in caſe of imminent danger to new born infants, after baptiſm, and Confirmation. They, as AUSTIN and others ancients did, ground their belief of the abſolute neceſſity of the Sacrament of the Body and Blood of Chriſt, upon the declaration of our Lord, John vi. 53. and in defence of their practice, they plead the univerſal uſage of the primitive Church.

To return to the Weſtern Church; in England in the thirteenth century, children were confirmed before they were five years old *, an age at which they could apprehend neither the nature of the office, nor the duties which it enjoined. AQUIN and BONAVENTURE (both of whom flouriſhed ſoon after the middle of this century) are of opinion that children ſhould be confirmed in their infancy, *quia dolus non eſt, nec obicem ponunt*, they are without guile, and do not impede the deſcent of the Holy Spirit. By our provincial Conſtitutions of 1322, the clergy are directed "frequently to "admoniſh the people, that after baptiſm the "Confirmation of little children is not to be de-"layed; that they are not to wait long for the "coming of the Biſhop, but when they hear that "he is in the neighbourhood, they are to take the

* Infra quinque annos ad ultimum poſtquam natus fuerit infans poteſt confirmari. EDMUND. Cantuar. in Speculo Eccleſiæ.—A. D. 1230.

" children to him, as ſoon as may be *." After this period the Weſtern Church was not diſpoſed to admit children to be confirmed till they were of maturer age, and for this judicious regulation the following reaſon is aſſigned by CASSANDER, " that " their parents and ſponſors, with the rulers of the " Church, might have an opportunity of inſtruct- " ing them more diligently in the faith which they " profeſſed at baptiſm †." A Synod at *Milan*, in 1563, forbad Confirmation before ſeven years of age, and the Council of *Trent*, which with diſcontinuations, was continued from 1545 to 1563, appoints it to be adminiſtered between ſeven and twelve. But before the *Milaneſe* Synod was aſſembled, or the Council of *Trent* had made this decree, the reformed Church of England, upon which the eye of Europe was turned, had very much

* Frequenter etiam moneantur parentes per ſacerdotes, ut parvulos baptizatos ad Confirmationem ducant, nec diu expectent adventum Epiſcopi: ſed pro Confirmatione pueros ad eum ducant, ubi eum propè adeſſe audierint, poſt baptiſmum, quam citius poterint. WALTER. A. D. 1322. (Gibſon's Codex, p. 454.)—Linwood remarks, that in this paſſage *parvulos* and *pueros* are indiſcriminately uſed, and that *puer* properly ſignifies a child above ſeven and under fourteen. Yet here were probably meant children under ſeven.

† In Eccleſiis potiſſimum Latinis non niſi adultiore ætate pueros admitti videmus, vel hanc certè ob cauſam, ut parentibus, ſuſceptoribus et Eccleſiarum præfectis occaſio detur pueros de fide, quam in Baptiſmo profeſſi ſunt, diligentiùs inſtituendi et admonendi. Caſſandri conſult.

improved

improved the miniſtration of this ſacred rite. Our Reformers aboliſhed ſome uſages, which popery had incorporated into the office, and rectified ſome erroneous notions, then exiſting, reſpecting the rite itſelf, which were warranted neither by Scripture nor antiquity: for Confirmation had been made a Sacrament in the ſtricteſt ſenſe of the word. They likewiſe laid aſide the ceremony of anointing with chriſm * the perſon confirmed, becauſe the chriſm had been irregularly applied by thoſe, who were not authorized to adminiſter Confirmation, and becauſe they that were authorized, joined to the uſe of the chriſm ſuperſtitious ceremonies unknown to the ancients. And what was perhaps the greateſt improvement of all, they required that children ſhould be arrived at the years of diſcretion, before they were preſented to the Biſhop to be confirmed.

THE BISHOP WAS THE ORDINARY MINISTER OF CONFIRMATION.

It has been already remarked, that in the days of the Apoſtles, inferior miniſters baptized, and many of them had the power of working miracles: but the miniſtration of conferring the Holy Ghoſt, upon thoſe that had been baptized, by the impoſition of hands, and by prayer, was committed only to the Apoſtles. "Not that any Apoſtle," as

* Yet EDWARD's Firſt Book directed the Biſhop to croſs them on the forehead.

AUSTIN

AUSTIN has well remarked, "gave the Holy Ghoſt:" For Chriſt alone, as he is God, could do this. The Apoſtles prayed, that the Holy Ghoſt might come on thoſe, upon whom they laid hands, but they did not give it themſelves. "This cuſtom," continues AUSTIN, "the Biſhops of the Church ſtill "obſerve *."

CHRYSOSTOM aſks, "Why could not the Sama-"ritans receive the Holy Ghoſt, as well as bap-"tiſm, from the hands of Philip?" And he anſwers, that "Perhaps this was done for the honour of the "Apoſtles, to diſtinguiſh their ſuper-eminent dig-"nity from inferior miniſtrations." What he thinks a better reaſon is, that St. Philip, in his opinion, one of the ſeven deacons, and next to St. Stephen, "did not give the Holy Ghoſt, becauſe he had no "power to do it, this gift being peculiar to the "Apoſtles. Hence it is that at preſent we ſee "the chiefs † of the Church, and no other, do "this."

INNOCENT I. who was made Biſhop of *Rome*, A. D. 402, is full and explicit on this ſubject. "With regard to the Confirmation of children it "is clear, that none but the Biſhop is authorized "to adminiſter it: For though preſbyters be prieſts, "they have not the eminence or high dignity of

* De Trinitat. Lib. xv. C. 26.

† τῆς κορυφαίας, a term often uſed to denote the ſociety of the Apoſtles, and, in the ſingular number, St. Peter in particular. See Suicerus.

"epiſcopacy;

" epiſcopacy *: and that the biſhops alone have " power to confirm, and to give the Holy Ghoſt, is " proved not only by the cuſtom of the Church, " but by the words of the Acts of the Apoſtles, " which aſſert that Peter and John were ſent to " miniſter the Holy Ghoſt to them who were " already baptized †."

For the more complete inveſtigation of this point, it will be neceſſary to remember, that the act of Confirmation formerly conſiſted of various parts, or ceremonies, and that theſe differed in different places. The firſt rite was the conſecration of the chriſm. This was in all Churches reſerved to the Biſhop ‡. The firſt three Councils held at Carthage, prohibit the interference of Preſbyters in the conſecration of the chriſm; and the fourth, obliges ſuch of them as lived in the country, to go every year before Eaſter to the Biſhop, in order to receive from his hands the conſecrated chriſm. Similar rules are laid down by various Councils held

* Pontificatûs tamen apicem non habent. The Apex Pontificatûs is likewiſe mentioned by Pope SYLVESTER, and noticed by PSEUDO-ALQUIN, RHABANUS MAURUS, and the old Ritualiſts in general, as one grand reaſon why Biſhops only may adminiſter Confirmation. See the ancient Writers De Divinis Officiis ac Miniſteriis.

† Ep. i.

‡ Once the Pope's Legates carried the chriſm every year from Rome to Conſtantinople, a ſmall cruet of which was ſold for 200 Hungarian crowns. But the Patriarch and Biſhops now conſecrate the chriſm. The Greeks conſecrate in the week before Pentecoſt, the Latins in the week before Eaſter.

in

in Spain and France, by Greek Canons, and by the decrees of Popes.

In the Roman Church there was a double chriſmation, which SYLVESTER is ſuppoſed to have introduced, and INNOCENT I. thus deſcribes. "Preſ- "byters may anoint the baptized with chriſm, but "the chriſm muſt have been conſecrated by the "Biſhop; yet they may not ſign the forehead with "this chriſm, for this belongs only to the Biſhops, "when they give the Holy Ghoſt." That is, the prieſt might after baptiſm anoint the top of the head with chriſm, but not the forehead, for this was done only by the Biſhop, when he adminiſtered Confirmation.

INNOCENT III. who was a celebrated Canoniſt, ſays, "By anointing the forehead, impoſition of "hands is deſigned, becauſe by it the Holy Spirit "is given. For this reaſon it is, that while a "ſimple Preſbyter can perform other unctions, "this can be done only by the chief Preſbyter, or "Biſhop." The ſame INNOCENT ſays, "That "where a Biſhop cannot be preſent, it is ſafer that "chriſmation ſhould be omitted, than adminiſtered "without authority." The ceremony when performed by a perſon not appointed to this miniſtration, he ſtyles "a mere ſhadow without truth or "efficacy."

But this double chriſmation was not admitted, either in the Gallican, or in any Eaſtern Church. In France the prieſts anointed with chriſm after baptizing, but chriſmation was not repeated, when the

the party came afterward to the Biſhop to be confirmed. Where it was omitted at baptiſm, the Biſhop was to be informed of the omiſſion at the time of Confirmation, that he might anoint the perſon with chriſm, which was thought a proper ceremony, but appointed to be performed only once. At the celebration of this rite in the Eaſtern Church, the chriſm is often uſed by a prieſt; but he muſt have a delegated power from the Biſhop, and the chriſm is always conſecrated either by a Biſhop, or the Patriarch *. Again, when the Biſhop is preſent he performs chriſmation himſelf.

But the two other ceremonies, impoſition of hands, and prayer for the deſcent of the Holy Ghoſt, was almoſt univerſally the office of the Biſhop. In the hand of the Biſhop was placed that plenitude of eccleſiaſtical power which no Preſbyter was allowed to uſurp. Yet the Biſhops were empowered, upon ſpecial occaſions, to commiſſion Preſbyters to adminiſter this part of Confirmation, and even in their own preſence; and in ſome Churches, the Preſbyters had a general commiſſion from the Biſhop to lay hands upon the bap-

* This is commonly done on the Thurſday in Holy Week. The chriſm is compoſed of ſtorax, balſam, caſſia, myrrh, and the decoction of nearly forty ſeveral drugs, ſeeds, and plants added to, and mixed with wine and oil: a catalogue of the ingredients may be found in the euchologion. This is afterward diſtributed and put into round bottles or vials, often called αλαβαστρα, alabaſters, in alluſion to the alabaſter-box of ointment, which Mary Magdalen brake and poured upon our Saviour's head. Goar's Euchol. p. 637, and Smith's Greek Church.

tized,

tized, rather than that any ſhould be ſuffered to die without the benefit of Confirmation.

But this was no encroachment upon the epiſcopal prerogative: the prieſt commiſſioned on theſe occaſions to confirm, acted in ſubordination to the Biſhop, and according to his direction. Neither was this practice ever allowed in the Weſtern Church; and in proof of this poſition it may be ſufficient, without citing other authorities, to ſtate what has been obſerved by JEROM* and INNOCENT†. One lived in the fourth, the other in the twelfth and thirteenth centuries. The former will not be ſuſpected of favouring the pretenſions of Biſhops to any ſuperiority over Preſbyters, to which they were not ſtrictly entitled. The latter, whoſe great abilities and learning are admitted by all, even by thoſe who execrate his rapacity, arrogance, and cruelty, could not be ignorant of the diſcipline of that Church, of which he was the deſpotic governor for more than ſeventeen years‡. Now theſe two writers expreſsly teſtify, "that Preſbyters were "never on any occaſion, neither in the preſence "nor abſence of the Biſhop, permitted to confirm; "and that the ſick died without Confirmation "when the Biſhop could not attend to admi-"niſter it."

JEROM introduces a *Luciferanian* aſking, "Why "he who is legitimately baptized does not receive

* Dial. Adver. Lucif. † Ep. i. Cap. iii.

‡ He was elected Pope Jan. 8, 1198, conſecrated Feb. 22, and died July 16, 1216.

"the

" the Holy Ghoſt, but by the impoſition of the " Biſhop's hands?" The anſwer is, " This ob- " ſervation is derived from the authority of ſcrip- " ture for the honour of the ſacerdotal order, the " prevention of ſchiſms, and the ſafety of the " Church. You aſk where it is written? I reply " in the Acts of the Apoſtles. But even if there " were no authority for it in ſcripture, the conſent " of the whole Chriſtian world ſhould have the " force of a command."

In the latter ages, when the external ceremony came to be more regarded than the rite of divine appointment, the people were too apt to believe, that ſacerdotal unction with chriſm, might ſupply the want of epiſcopal Confirmation. At the time of our Reformation the regulars, and more eſpecially the modern orders of Friars with the Jeſuits, who were no friends to epiſcopacy, and wiſhed to be exempted from its juriſdiction; publicly taught, eſpecially in England, that the unction, which they were licenſed by the Pope to adminiſter, effected all that was ordinarily done in epiſcopal Confirmation. Theſe novel doctrines, calculated to ſerve certain purpoſes, and tending to the deſtruction of the diſcipline and unity of the primitive Church *, were juſtly cenſured, and ably confuted, by the

* Quibus fuit propoſitum aliter docendi eos neceſſitas coegit aliter diſponendi inſtrumenta doctrinæ. Theſe are the words of TERTULLIAN.

theologic faculty at Paris, and the cenſure was well defended by HALLIER, a doctor of the Sorbonne. The propagation of theſe new opinions, and this manifeſt abuſe of chriſm, probably induced the firſt compilers of our offices, to reject the ceremony of anointing with material unction, thoſe that came to be confirmed.

Having ſtated what I thought neceſſary on the opinions of the ancients reſpecting Confirmation, and their manner of adminiſtering it, I proceed to the examination of our own office.

In the books of Edward and Elizabeth, the title of this office is *Confirmation, wherein is contained a Catechiſm for Children;* from thence to the Reſtoration, the title was *The Order of Confirmation, or laying on of Hands upon Children baptized, and able to render an Account of their Faith according to the Catechiſm following:* And in all the books from 1549 to 1662, this advertiſement immediately followed the title.

" *To the end that Confirmation may be miniſtered*
" *to the more edifying of ſuch as ſhall receive it,*
" *(according to St. Paul's doctrine, who teacheth*
" *that all things ſhould be done in the Church to the*
" *edification of the ſame) it is thought good that*
" *none hereafter ſhall be confirmed, but ſuch as can*
" *ſay in their mother tongue the Articles of the Faith,*
" *the Lord's Prayer, and the Ten Commandments;*
" *and can alſo anſwer to ſuch queſtions of this ſhort*
" *Catechiſm, as the Biſhop (or ſuch as he ſhall ap-*
" *point)*

" *point*) *ſhall by his diſcretion appoſe them in. And* " *this order is moſt convenient to be obſerved for* " *divers conſiderations.*

" *Firſt, becauſe that when children come to the* " *years of diſcretion, and have learned what their* " *Godfathers, and Godmothers promiſed for them* " *in baptiſm; they may then themſelves with their* " *own mouth, and with their own conſent, openly be-* " *fore the Church, ratify and confirm the ſame:* " *and alſo promiſe, that by the grace of God, they* " *will evermore endeavour themſelves faithfully to* " *obſerve and keep ſuch things, as they by their own* " *mouth, and confeſſion have aſſented unto. Secondly,* " *foraſmuch as Confirmation is miniſtred to them* " *that be baptized, that by impoſition of hands and* " *prayer, they may receive ſtrength and defence* " *againſt all temptations to ſin, and the aſſaults of* " *the world and the devil; it is moſt meet to be mi-* " *niſtred when children come to that age, that partly* " *by the frailty of their own fleſh, partly by the aſ-* " *ſaults of the world and the devil, they begin to be* " *in danger to fall into ſundry kinds of ſin.*

" *Thirdly, for that it is agreeable with the uſage* " *of the Church in times paſt: whereby it was or-* " *dained, that Confirmation ſhould be adminiſtred to* " *them that were of perfect age, that they being in-* " *ſtructed in Chriſt's religion, ſhould openly profeſs* " *their own faith, and promiſe to be obedient to the* " *will of God. And that no man ſhall think that* " *any detriment ſhall come to children by deferring* " *of their Confirmation, he ſhall know for truth,*

" *that it is certain by God's Word, that children* " *being baptized (if they depart out of this life in* " *their infancy,* ſtood in Edward's Firſt Book) " *have all things neceſſary for their ſalvation, and* " *be undoubtedly ſaved.*"

After theſe Rubrics came the Catechiſm in all the old books; and after it Confirmation, which began with the verſicles and reſponſes. " Our " help is in the name of the Lord, &c."

At the reviſal made in 1661, the Catechiſm and the order of Confirmation were disjoined: and the ſubſtance of the preceding Rubrics thrown into the preface, with which the office begins. Still it may be noticed, that the two laſt Rubrics after the Catechiſm refer to Confirmation. The former ſays, " So ſoon as children are come to a competent " age, and can ſay in their mother tongue, the " Creed, the Lord's Prayer, and the Ten Com- " mandments; and alſo can anſwer to the other " queſtions of this ſhort Catechiſm; they ſhall be " brought to the Biſhop. And every one ſhall " have a Godfather or a Godmother, as a witneſs " of their Confirmation."

What is meant by " a competent age," or as the title of this office expreſſes it, " years of diſcretion," the Church has no where defined. Our dioceſans I believe, generally recommend, that none under full fourteen years of age at leaſt, be preſented for Confirmation *. Some children arrive at years of

* The Biſhop of London has ſaid fifteen.

diſcretion ſooner than others. Much depends upon the capacity of the child, and more upon the mode of its education. The Church requires, that ſuch as are brought to be confirmed, be well inſtructed in the Catechiſm. At their baptiſm their ſponſors promiſed for them, and they themſelves are now called upon ſolemnly to engage, that they will renounce all evil, believe the Articles of the Chriſtian Faith, and keep God's Commandments. It is therefore indiſpenſably requiſite, that they underſtand the reaſonableneſs and propriety of this renunciation, the truths of the Creed, and the meaning of the Commandments, together with the uſe and import of prayer, and of the two Sacraments.

This Rubric likewiſe enjoins, that *every one ſhall have a Godfather or a Godmother, as a witneſs of their Confirmation*; that is, a young man ſhall have a Godfather, and a young woman a Godmother. For this appointment I own I can ſee no ſufficient reaſon; and I apprehend that it is not now commonly obſerved. Before the Reformation the caſe was widely different, for then infants were ſometimes confirmed at five or ſix years of age. The parties to be confirmed are preſented to the biſhop by the miniſter of the pariſh, who is a witneſs of their Confirmation; and who, it is preſumed, preſerves a copy of the names of thoſe whom he preſents, for this among other reaſons, that if any of them be negligent to come to the Holy Communion, he may admoniſh ſuch of their duty.

OF THE PREFACE.

THE Church of England is ſo far from eſteeming "ignorance to be the mother of devotion," that ſhe employs every poſſible endeavour to make each of her offices properly underſtood. The preſent, like moſt other of her forms, begins with a preface compoſed with great plainneſs and ſimplicity, and addreſſed to thoſe who are to be confirmed. In it they are taught what are two great objects of the rite of Confirmation; firſt, that they may "with "their own mouths and conſent ratify and con-"firm" their baptiſmal covenant; and ſecondly, that they ſolemnly engage evermore to endeavour faithfully to perform their part of that covenant.

The higheſt miniſter of the Church, the Biſhop himſelf, then aſks, "Do you here, in the preſence "of God and of this congregation, renew the ſo-"lemn promiſe and vow that was made in your "name at your baptiſm; ratifying and confirming "the ſame in your own perſons, and acknowledg-"ing yourſelves bound to believe and to do all "thoſe things which your Godfathers and God-"mothers then undertook for you?" To which every one audibly anſwers, "I do." Stipulation by queſtion and anſwer is the moſt approved mode of entering into verbal obligation. It affords the party to be obliged, opportunity to conſider, to what he obliges himſelf, and gives him time to return a deliberate anſwer.

Both

Both the preface (which it has been already ſaid, was principally extracted from the Rubrics in our old books) and the interrogatory of the *Biſhop*, with the anſwer, were all at the laſt reviſal, in 1661, prefixed to this office, to which they form a very ſuitable introduction.

In the three verſicles and reſponſes, which are alternately repeated by the *Biſhop* and the congregation, we firſt profeſs our dependance on God, ſecondly praiſe his holy name or give him glory, and thirdly ſupplicate his attention to the prayers which we are going to offer.

In the Firſt Book of Common Prayer the laſt verſicle and reſponſe were, *The Lord be with you, and with thy Spirit.* For theſe, at the firſt reviſal of the Book, was ſubſtituted the firſt verſe of the 102d Pſalm, which ſeems a fitter preparation for the prayers that follow.

THE FIRST PRAYER

Is "Almighty and everlaſting God, who haſt "vouchſafed to regenerate theſe thy ſervants by "water and the Holy Ghoſt, and haſt given unto "them forgiveneſs of all their ſins; ſtrengthen "them, we beſeech thee, O Lord, with the Holy "Ghoſt the Comforter, and daily increaſe in them "thy manifold gifts of grace; the ſpirit of wiſdom "and underſtanding, the ſpirit of counſel and "ghoſtly ſtrength, the ſpirit of knowledge and "true godlineſs: and fill them, O Lord, with the

" ſpirit of thy holy fear, now and for ever." Before the impoſition of hands in the rite of Confirmation, prayer was always made for the gifts of the Holy Spirit. At Baptiſm, according to the opinion of Chriſtian antiquity, the Holy Spirit beſtowed grace ſufficient to make us innocent, and to cleanſe us from the pollution of ſin: but at Confirmation a more abundant increaſe of grace was vouchſafed, and additional ſpiritual ſtrength was given. Upon this principle the preſent prayer was evidently compoſed. It firſt acknowledges former mercies, " regeneration, and forgiveneſs of ſins" in baptiſm: it then petitions, that they on whom the Biſhop lays his hands " may be ſtrengthened " with the Holy Ghoſt the Comforter," and that God will " daily give them increaſe of grace." It prays in particular for what theologians have ſtyled the ſeven-fold grace of the Holy Spirit: " firſt the ſpirit of wiſdom, and ſecondly of under- " ſtanding, thirdly the ſpirit of counſel, and " fourthly of ghoſtly ſtrength, fifthly the ſpirit of " knowledge, and ſixthly of true godlineſs, and ſe- " venthly the ſpirit of holy fear."

The introductory part of this prayer appears to have been borrowed from a form that in an ancient Greek office followed baptiſm, and preceded Confirmation; and the latter part was copied from a form of Confirmation mentioned by Ambrose, which is itſelf evidently taken from Iſaiah xi. 2, where in the Septuagint and Vulgate theſe ſeven gifts, or graces, are enumerated. In our tranſla-

tion

tion the ſixth is omitted. The note of GROTIUS on this paſſage is: "Qui Spiritus in ſex ſuas partes "diſtribuitur. Crevit autem in Chriſtianiſmo: "ideo diſtribuitur in ſeptem*."

Inſtead of *ſtrengthen them*, &c. the words in our Firſt Book were, "Send down from heaven, "we beſeech thee, O Lord, upon them thy Holy "Ghoſt the Comforter, with the manifold gifts of "grace, the ſpirit of wiſdom," &c. In the Second Book theſe were changed into their preſent form. The words "now and for ever", at the end, were added in 1661.

Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying. The ancient practice in England ſeems to have been for the Biſhop to repeat the form appointed, while his hands remained upon the head of each child, or at the utmoſt, upon the heads of as many as his hands could touch at one time. In the late Gallican Church the Biſhop laid his hands upon as many as could conveniently kneel before him, and after he had laid his hands on each of them, he repeated the form preſcribed; and it is now cuſtomary in ſome dioceſes of England for the Biſhop to cauſe the children to kneel, either at the rails of the communion, or in ſome wide convenient aiſle in the church, and after laying hands on each ſeparately, to ſay

* Apoc. i. 4. iv. 5. v. 6.

THE PRECATORY BENEDICTION *.

THE antiquity and univerſality of the ceremony of laying on of hands, with the uſe of prayer at Confirmation, I have already noticed. This ſignificant act is expreſſive of the authority of the Biſhop. Still he pretends not to grant any bleſſing himſelf. He humbly beſeeches God, the giver of all grace, to "defend thoſe upon whom he lays hands, with "his heavenly grace, that they may continue his "for ever, and daily increaſe in his Holy Spirit "more and more, until they come unto his ever-"laſting kingdom."

The words directed in Edward's firſt Book to be uſed by the Biſhop, were very different from theſe. There, after the people had anſwered *Amen* to the former prayer, the miniſter ſaid, "Sign them, O "Lord, and mark them to be thine for ever, by "the virtue of thy holy croſs and paſſion. Con-"firm and ſtrengthen them with the inward unction "of thy Holy Ghoſt, mercifully unto everlaſting "life. *Amen.*"

Rubric. Then the Biſhop ſhall croſs them in the forehead, and lay his hands upon their heads, ſaying,

"N. I ſign thee with the ſign of the croſs, and "lay my hand upon thee; in the name of the

* The form of courſe is put in the *plural*, an alteration which, I fear, the ſealed books do not warrant; and this, I think, is the only objection that can be alleged againſt the practice.

"Father,

" Father, and of the Son, and of the Holy Ghoſt. " Amen."

Theſe words were certainly conformable to the prayers anciently uſed at Confirmation. But as our Church had from the firſt eſtabliſhment of the Book of Common Prayer, omitted the chriſm, or material unction, and as the ſigning with the croſs in this office was laid aſide at the reviſal of the book, conſiſtency required that theſe two forms of words ſhould be changed, when the two correſponding ceremonies were aboliſhed. Our Reformers knew that anointing with chriſm, and ſigning with the ſign of the croſs, were not ſpecified in Scripture, nor eſſential to Confirmation. They might however, without ſubjecting themſelves to juſt cenſure from any quarter, have lawfully continued the chriſm, and the croſſing; but by aboliſhing both theſe ceremonies, and retaining only what the Apoſtles practiſed, prayer and impoſition of hands, they have reſtored to this office its original ſimplicity.

The form of words uſed at chriſmation in the Greek Church, is " the ſeal of the gift of the " Holy Spirit*." That of Rome is, " I ſeal thee

* This is the title given to the rite of Confirmation by the ſecond General Council held at Conſtantinople, A. D. 381. The Greeks have likewiſe retained the ceremonies of obſignation deſcribed by CYRIL. The forehead is firſt anointed, then the ears, noſtrils, breaſt, &c. Some of the reaſons aſſigned by their Ritualiſts for anointing the different parts of the body may be found in CYRIL's third myſtagogic Catecheſis.

" with

" with the ſign of the croſs, and I confirm thee " with the oil of ſalvation *." The words of Confirmation, like thoſe of abſolution, were formerly in the Weſtern Church always precatory.

THE TWO VERSICLES, AND THE LORD'S PRAYER.

IMMEDIATELY after the words cited above, from the firſt Book of Edward, followed this Rubric. *And thus ſhall he do to every child, one after another, and when he hath laid his hand upon every child, then ſhall he ſay,* " The peace of the Lord abide " with you."

" *Anſwer.* And with thy ſpirit."

Why theſe words were omitted in the ſecond and the ſucceeding books, the true reaſon cannot now be given. But hear the inſinuation of WHEATLY, " It is certain it was thrown out when BUCER " reviſed it." Who would not ſuppoſe from this, that BUCER had objected to theſe verſicles? But in the animadverſions, which at the ſpecial requeſt of CRANMER, he made on ſome paſſages and ceremonies in the firſt Book, for the alteration of which he has in general aſſigned ſound reaſons, no notice is

* Zealots of the Roman Church have maintained that the Greeks have no Confirmation, becauſe they do not uſe impoſition of hands. In the Roman Church the Biſhop gives the perſon confirmed a gentle tap upon the cheek, to remind him, ſay their Ritualiſts, that he is henceforth willingly to ſuffer indignity for the name of Jeſus: and to perſevere in his Chriſtian warfare with invincible reſolution, DURAND, DURANT.

taken

taken of this paſſage. Nay, the paſſage itſelf, is not found in the tranſlation which BUCER uſed.

In 1661, the ancient ſalutation, "The Lord be "with you," and the anſwer, "And with thy "ſpirit," were placed where the verſicles laſt mentioned originally ſtood. At the ſame time the Lord's Prayer was firſt added to this office.

THE FIRST, OR PROPER COLLECT.

THE Biſhop having now, in imitation of the example of the Apoſtles, laid his hand upon all, who have in their own perſons voluntarily ſtipulated to renew their baptiſmal vow, proceeds to pray, that this rite may not be an empty inſignificant ſign; but, that when his hand is removed, and himſelf withdrawn, the hand of God may ever be over them, and his Holy Spirit alway with them; that his Spirit may direct them to underſtand, and his mighty hand may enable them to perform the divine word, till they come to everlaſting life.

THE SECOND, OR GENERAL COLLECT.

THIS Collect, taken from the end of the Communion ſervice, was added to the Confirmation office at the reviſal in 1661. CYRIL ſays, the ſacred rite of Confirmation, is the ſpiritual phylactery of the body, and the conſervator of the ſoul. In this Collect we pray God to "direct, ſanctify "and govern, both our hearts and bodies in the "ways

" ways of his laws, and in the works of his Com-
" mandments; that through his moſt mighty pro-
" tection, both here and ever we may be preſerved
" in body and ſoul, through our Lord and Saviour
" Jeſus Chriſt." This Collect is formed from the prayer of St. Paul, " And the very God of peace " ſanctify you wholly: and I pray God your whole " ſpirit, and ſoul, and body, be preſerved blameleſs, " unto the coming of our Lord Jeſus Chriſt."

The Biſhop concludes the office with a benediction, in which he prays, that the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, may be upon the perſons that have been confirmed *, and remain with them for ever.

The laſt Rubric directs, that " none ſhall be ad-
" mitted to the Holy Communion, until ſuch
" time as they are confirmed, or are ready and de-
" ſirous to be confirmed †;" and by ready, is here meant, that they " are arrived at a competent age,
" and can ſay the Creed, the Lord's Prayer, and
" the Ten Commandments; and alſo can anſwer
" to the other queſtions of the Church Cate-
" chiſm."

* Till 1661, the Rubric before the bleſſing was, " Then ſhall " the Biſhop bleſs *the children*, ſaying thus."

† The words 'ready and deſirous to be confirmed' were added at the laſt Review, in compliance with the requeſt of the Preſbyterian Divines, that Confirmation might not be made ſo neceſſary to the Holy Communion, as that none ſhould be admitted to it unleſs they had been confirmed.

THE

THE

FORM OF SOLEMNIZATION

OF

MATRIMONY.

In the beginning of Geneſis we read, that HE who made us what we are, and who beſt knows our temperament, pronounced that it was "not good "that man ſhould be alone," and that he therefore "made an helpmeet for him."

The propenſity to unite into ſocieties, or communities, is a principle congenial to humanity: "it is "the dictate of nature, and the inſtitution of Pro-"vidence." But of all aſſociations, the firſt, the moſt natural, and the moſt neceſſary, is Marriage. It is the fountain and foundation of every other. "The firſt ſociety," ſays Cicero *, "is in wedlock. "This is the original of a city, and the ſeminary "of a ſtate."

* De Off. Lib. i. Cap. xvii.

By

By the law of England, Marriage is conſidered ſimply as a civil contract; by which a man and a woman mutually engage to live together as huſband and wife. Yet it is a contract ſo important and venerable, that to impreſs a ſtamp of ſanctity upon it, and the more effectually to ſecure it from violation and contempt, its celebration has in all ages of the world, more eſpecially among civilized ſocieties, been accompanied with religious rites. Of this we have examples in the marriage of Rebecca with Iſaac, of Ruth with Boaz, and of Sarah with Tobias, where we find that prayers were offered up by the father of the family, and the attendants, to implore the bleſſings of God.

The rites of Marriage uſed by the modern Jews, they pretend to have adopted from their remote progenitors *. Among other ceremonies †, the bridegroom

* They ſay their Marriage Ceremonies are the ſame with thoſe performed at the Marriage of Tobias.

† The Marriages of the Jews, as well as of the Greeks and Romans, were accompanied with extraordinary feſtivities. Thus Laban, when he gave his daughter to Jacob, "gathered together "all the men of the place and made a feaſt," which laſted ſeven days. Gen. xxix. 22. 27. Samſon, at his Marriage with the Philiſtine woman, made a feaſt of ſeven days. Judg. xiv. 12; and Tobias, at the requeſt of his father-in-law, kept the wedding feaſt fourteen days, doubling the uſual period. Tob. vii. 20. The Song of Solomon has been ſuppoſed by ſome critics to conſiſt of ſeven parts, one of which was ſung on each of the ſeven days ſucceeding the Marriage. Though this opinion be conjectural, and perhaps erroneous, yet from the Song itſelf we learn, that the friends of the bridegroom, and the companions of the bride were preſent,

groom and the bride are placed under a canopy; a Rabbi, or a chaunter of the ſynagogue joins their hands,

preſent, and rejoiced with them during the feaſt. The bride was conducted with great pomp to the bridegroom's houſe. The proceſſion was accompanied with inſtruments of muſic. The bride and bridegroom wore crowns on their heads, as a token of joy, Cant. iii. 2; but after the deſtruction of the temple this practice is ſaid to have been diſcontinued. Of the magnificence of their dreſs on theſe occaſions we may judge from the Pſalmiſt's comparing the ſplendor of the riſing ſun, to that of a bridegroom iſſuing from his chamber. A fuller account of the Jewiſh rites of Marriage may be ſeen in SELDEN. Uxor. Hebr. BUXTORF. Syn. Jud. FLEURY.

HOMER's picture of a Greek nuptial proceſſion, I ſubjoin in the words of his Engliſh Tranſlator.

Here ſacred pomp, and genial feaſt delight,
And ſolemn dance, and *Hymenæal* rite;
Along the ſtreet the new-made brides are led,
With torches flaming to the nuptial bed:
The youthful dancers in a circle bound
To the ſoft flute, and cittern's ſilver ſound.
Thro' the fair ſtreets, the matrons in a row,
Stand in their porches, and enjoy the ſhew.

IL. xviii. V. 569.

The Marriage proceſſion of the Romans reſembled that of the Greeks, and, like it, was followed by the nuptial banquet given by the Bridegroom to his own friends, and to thoſe of the bride. During the proceſſion, and at ſupper, muſicians hired for the purpoſe, together with the attendants, ſang *Hymenæa*, or nuptial ſongs, in ſome of which the following verſe was frequently repeated:

Io Hymen, Hymenæe Hymen, ades, O Hymenæe.

Matrons conducted the bride to her bedchamber, before the door of which virgins chaunted *Epithalamia* till midnight. The nuptial bed

hands, and the bridegroom puts a ring upon the finger of the bride, ſaying, "By this ring thou art "my wife, after the cuſtom of Moſes and the chil-"dren of Iſrael." The Rabbi then pronounces benedictions, and the paranymphs, or bridemen and bridemaids, throw each an handful of wheat upon the heads of the new married couple, ſaying, "increaſe and multiply."

The Egyptian Marriages were anciently celebrated in the temple of Isis. The man ſwore, that "he would love the woman dearly;" and the woman, that "ſhe would make the man her huſ-"band, and lord of all ſhe had." The Greeks made ſupplications and ſacrifices to ſuch of their deities, as were ſuppoſed to preſide over Marriage. The virgins to be eſpouſed were preſented to DIANA, to whom they brought offerings, as an atonement "for departing out of her train," that is, for quitting the ſtate of virginity. To the virgin MINERVA ſimilar honours were paid for the ſame reaſon. But

bed was magnficently decorated, and around it were placed images of various divinities, which the Romans fancied to preſide over marriage.

The ſuperſtitious opinions and impure practices of the Pagans, AUSTIN expoſes at conſiderable length, and in ſtrong ſarcaſtic terms. He ſays, "The god *Lugatinus* preſides at the Marriage "ceremony; the god *Domidicus* conducts the bride home. To "keep her there the god *Domitius* is employed, and the goddeſs "*Mantura* is required to keep her with her huſband. The "chamber is filled with a crowd of deities. There is the goddeſs "*Virginenſis*; the god, father *Subigus*; the goddeſs, mother *Prima*; "and the goddeſs *Partunda* and *Venus*, and *Priapus*," &c.

JUNO,

JUNO, the goddeſs of Marriage, was in particular to be propitiated, and they did not omit to invoke the goddeſs of love. Among the Romans, no marriage was ſolemnized, without conſulting the auſpices, and offering ſacrifices to the gods, eſpecially to JUNO, the patroneſs of Marriage. A hog was commonly the victim, and the ſacrifice might be intended to denote, that all impurity ſhould be put away. The gall of the animal was taken out, and caſt abroad, to ſignify probably, that all bitterneſs and acrimony ſhould be far removed from the Marriage ſtate. The man and woman were joined in wedlock by the hand of the prieſt.

Among the Chriſtians of the firſt ages, the Marriage Ceremony was uſually, but not univerſally, performed by an eccleſiaſtical miniſter. Such Marriages however, as were contracted according to the eſtabliſhed Roman or Pagan forms, though the rulers of the Church might reprobate them, it was not then in their power to annul. If, for inſtance, a Chriſtian married according to the Roman law a Jeweſs, or a female infidel, or an heretic, the validity of the Marriage was never diſputed. Yet the delinquent was liable to the puniſhment of eccleſiaſtical cenſures, which, however, were inflicted principally with the view of deterring others from the commiſſion of ſimilar offences.

But even during this period, in Marriages contracted between parties that were Chriſtians, the office was commonly performed by a miniſter of the Church. "It is proper," ſays IGNATIUS, "that

" the parties marrying ſhould be united by the " Biſhop's conſent, that the Marriage may be ac- " cording to the Lord, and not according to con- " cupiſence." If this paſſage of IGNATIUS, admitting it to be authentic, ſtood alone, and unſupported by any other evidence, it might by ſome be deemed inconcluſive on the point; but let us hear the words of TERTULLIAN, who likewiſe lived in the ſecond century. " How can I ſufficiently ex- " preſs the happineſs of that Marriage, which the " Church conciliates, the oblation confirms, and " the benediction ſeals; which the angels publiſh, " and the Father ratifies*." On this paſſage GOTHOFRED, the celebrated commentator on the code of THEODOSIUS, remarks, that TERTULLIAN here alludes to five Pagan rites of marriage: 1. the *proxenetæ*, or *conciliatores*, the promoters or makers up of the Marriage; 2. the oblation of the eſpouſal preſents; 3. the ſealing of the inſtruments; 4. the preſence and evidence of friends and witneſſes; and 5. the conſent of parents.

TERTULLIAN further ſays, that clandeſtine Marriages, that is, ſuch as were not profeſſed before the Church, " were in danger of being pronounced " adulterous." AMBROSE, GREGORY of *Nazianzen*, and others, ſpeak of the benediction of the prieſt, and of his joining together the right hands

* Unde ſufficiam ad enarrandam tantam felicitatem ejus matrimonii quod eccleſia conciliat, et confirmat oblatio, et obſignat benedictio. Angeli renunciant, Pater rato habet. Ad Uxor. L. ii. Cap. i.

of

of the bridegroom and the bride. CHRYSOSTOM inveighs againſt the indecorous manner in which ſome Marriages were ſolemnized, and ſays, that "they ſhould call for the prieſts; and the knot of "unity in Marriage ſhould be tied by their prayers "and benedictions." BASIL, ſpeaking of Marriage, calls it the yoke or bond, which men take upon them by ſacerdotal benediction. The fourth Council of *Carthage** ordains, that the bridegroom and "bride be brought by their parents, or para-"nymphs, before the prieſt, to receive his bene-"diction, and declares, that without his bene-"diction the Marriage is void."

At Rome, SYLVESTER, in 320, ordained, as DAMASUS informs us, "that a Biſhop ſhould be the "huſband of *one wife, who had been bleſſed by the "prieſt*;" and Pope CIRICIUS in 390 ſays, in anſwer to a queſtion put to him on the ſubject, that a woman *eſpouſed* to one man muſt by no means be married to another, "for any violation of the be-"nediction given by the prieſt at her eſpouſals, "would among Chriſtians be regarded as a ſort of "ſacrilege." Here, as well as in the decretals of

* Held A. D. 398. POSSIDIUS, in his life of AUSTIN ſays, that his opinion, founded either on the inſtitutes of AMBROSE, or the decree of this African Council, was "that the prieſt could "could not be a *procurator*, a promoter, or ſolicitor of marriage; "but that when the parties themſelves had agreed upon the mar-"riage, the prieſt ſhould at their requeſt attend to confirm the "contract, and to pronounce the benediction."

INNOCENT I. (410) the ſacerdotal bleſſing at the eſpouſals before the Marriage, is mentioned as an uſage commonly received. And in the year 520, HORMISDAS decreed, that "no Chriſtian ſhould contract clandeſtine Marriage; but that he ſhould receive the benediction of the prieſt, and marry publicly in the Lord." Without producing further evidence, we may ſafely conclude, that it was the general practice, among the Chriſtians of the firſt ages, to celebrate Marriage before an eccleſiaſtical miniſter.

In ſucceeding ages, this regulation of the primitive Church was ſo far diſregarded, that in the Weſt, about the year 780, CHARLEMAGNE found it expedient to make a decree, declaring "every marriage performed without ſacerdotal prayers, oblations, and benedictions, to be unlawful." Such an union, his *Capitulars* obſerve, is "not matrimonial but meretricious;" and the parties conſummating ſuch Marriage are denounced guilty of concubinage and fornication. In the Eaſt likewiſe, LEO *, ſurnamed the Wiſe, who aſcended the imperial throne of the Greeks, about the year

* LEO had buried three wives without having had male iſſue, and he married a fourth. This offended the Greek Canoniſts, and he was by the *Patriarch* of Conſtantinople ſuſpended from Communion. The *Emperor* in return *deprived* the *Patriarch*. After LEO's death, his ſucceſſor re-inſtated the *Patriarch*, and a Convocation was held, which by declaring *fourth* Marriages to be illegal, reſtored public tranquillity. See Moſheim, v. ii. p. 426.

900,

900, revived the ancient practice, which from that period appears to have been generally * eſtabliſhed by law †.

In our own country, the rule laid down in the Canon of Carthage ‡, was adopted with ſome variation by THEODORE §, of *Canterbury*, in 680, and by EGBERT, of *York*, about 740; and the

* Among the exceptions to this general rule, we may in particular remark the practice in France ſince the period of the Revolution. During CROMWELL's uſurpation likewiſe, in order to degrade the Clergy, Marriages in England were ſolemnized by Juſtices of the Peace in private houſes.

† See BINGHAM, B. xxii. Chap. iv. Sect. 3, and SELDEN, whom the former miſrepreſents. SELDEN neither ſuppoſes, nor inſinuates that *this* order of LEO was the beginning of the general practice of making Marriages by ſacerdotal benediction. His opinion here agrees with that of GOTHOFRED. He ſimply ſays, that notwithſtanding the decrees of Councils, and of Pontifs, and the writings of the Fathers, no imperial law *(jus Cæſareum)* had hitherto ratified this practice (Uxor Ebra. Lib. ii. Cap. xxix); that the practice was common in the early Church SELDEN maintains. BINGHAM does not ſeem to have attended to the two different ſubjects diſcuſſed by SELDEN in Chaps. xxviii. and xxix.

‡ The Canon of *Carthage* is, Sponſus et ſponſa cum benedicendi ſunt a ſacerdote, a parentibus ſuis vel a paranymphis offerantur, qui cum benedictionem acceperint eadem nocte pro reverentia ipſius benedictionis, in virginitate permaneant.

§ The Canon of THEODORE, Quomodo benedicendi ſunt ſponſus et ſponſa, is, ſponſus et ſponſa cum precibus et oblationibus et a ſacerdote benedicantur et legibus ſponſentur, ac doceantur et a paranymphis cuſtodiantur et publice ſolenniterque accipiantur. Biduo etiam aut triduo abſtineant, ut doceantur eis ut caſtitatem inter ſe cuſtodiant; certiſque temporibus nubant, ut filios non ſpurious ſed hæreditarios Deo et ſeculo generent.

ſacerdotal benediction formed a part of the ceremony when ATHELWOLF betrothed JUDITH, daughter of CHARLES the Bald. The order of EDMUND, King of the Anglo-Saxons in 940 requires, that when the dower* is contracted for, and the bride given in Marriage, the prieſt ſhall be preſent and bleſs the union; and the Council of *Wincheſter*, held A. D. 1076, does in effect little leſs than declare, that "the father, who gives her in Marriage, without "the bleſſing of the prieſt, proſtitutes his daughter."

OF IMPEDIMENTS TO MARRIAGE.

For various reaſons, which it cannot be neceſſary to enumerate, every legiſlature that conſults the benefit of the community, will guard with a vigilant eye againſt the introduction of any unneceſſary impediment to lawful Matrimony. We, in England, have accordingly removed numerous obſtacles, which before our Reformation, the artifices of the clergy had thrown in the way of legal wedlock. It was not for the *health of ſouls*, as was falſely pretended, but for the augmentation of their own perquiſites and emoluments, that they invented and inſtituted all thoſe impediments and prohibitions, from which, exemptions might be purchaſed with

* BLACKSTONE ſeems inadvertently to admit, that Pope INNOCENT III. was the firſt, who ordained the celebration of Marriage in the Church (Book i. Chap. xv.) He here did not recollect, what he elſewhere tells us, that in England under HENRY II, *Dos ad oſtium eccleſiæ* was the moſt uſual ſpecies of dower.

money.

money. They pretended, that the natural avenues to Marriage were ſhut, merely that they might be paid for opening them again. And it may ſtill be diſputed, whether all and every regulation made in 1753, by the act to prevent clandeſtine Marriages, are beneficial to the intereſts of Chriſtianity, and the welfare of the ſtate *.

In the Roman civil law are fourteen impediments to Matrimony, which the ſix following verſes compriſe:

Error,[1] conditio,[2] votum,[3] cognatio,[4] crimen,[5]
Cultus diſparitas,[6] vis,[7] ordo,[8] ligamen,[9] honeſtas.[10]
Si ſis affinis,[11] ſi forte coire nequibis,[12]
Si parochi, et duplicis deſit præſentia teſtis,[13]
Raptave ſit mulier, nec parti reddita tutæ,[14]
Hæc facienda vetant connubia, facta retractant.

That is, firſt, *miſtake* of the perſon; as when a man marries one woman, whom he ſuppoſes to be another. Secondly, *condition*, or when *A* marries *B*, whom *A* believes to be of a condition or rank ſuitable to his own, but whom he afterwards finds to be of an inferior or diſhonourable one. Thirdly, a *vow of chaſtity*, made by a man or woman of any religious order. Fourthly, *conſanguinity*, where the

* Reſtraints upon Marriage, eſpecially among the lower claſs, are evidently detrimental to the public, by hindering the increaſe of the people; and to religion and morality, by encouraging licentiouſneſs and debauchery among the ſingle of both ſexes; and thereby deſtroying one end of ſociety and government, which is *concubitu prohibere vago*, to prohibit promiſcuous concubinage.—Blackſtone.

parties are within the prohibited degrees of kindred. Fifthly, *crimes*, ſuch as adultery, &c. Sixthly, *difference of religion.* Seventhly, *force* or *violence*, which excludes *conſent.* Eighthly, when a man is in holy *orders.* Ninthly, *tie*, that is a former Marriage, or precontract ſtill exiſting. Tenthly, *decency*, as when two perſons are betrothed, and one of them dies before the Marriage, the ſurvivor may not marry the brother or ſiſter of the other. Eleventhly, *affinity.* Twelfthly, *impotency.* Thirteenthly, the want of a legal miniſter and two witneſſes. And fourteenthly, when a woman is run away with.

The impediments to lawful Marriage in England are not numerous. Independent of impotency and of a mental imbecility, which latter invalidates Marriage, as it does every other engagement, they are only three. 1. A preceding Marriage, or precontract ſtill exiſting: 2. Conſanguinity, or affinity *, that is relationſhip either by blood or Marriage: and 3. in caſes of minority, want of the conſent of parents or guardians.

On each of theſe three impediments, I ſhall offer a few obſervations. They may ſerve as directions to the younger part of the clergy, if any of them be without a better guide, and may alſo be of uſe to the parties intending to contract Matrimony.

* How far this impediment was extended will appear, when we come to treat of it in particular.

A ſimple

A ſimple precontract to one perſon is not now regarded as an impediment to a legal marriage with another*. Still the party diſappointed may obtain by a legal proceſs all the compenſation that in ſuch a caſe a trifling ſum of money can afford.

But a ſecond Marriage during the life of a former huſband or wife, is by the eccleſiaſtical law a mere nullity, and the party affecting to contract ſuch Marriage the ſtatute law has made guilty of felony, on account of its being ſo groſs a violation of public decency as well as juſtice†. Yet where the huſband has been abroad ſeven years, though the wife might have received intimation of his being alive, and *vice verſâ;* or where the huſband has been abſent from his wife for ſeven years within the kingdom,

* Yet before the regulations of the late act for preventing clandeſtine Marriages took place, any contract of Marriage made between perſons capable of contracting, either *per verba de præſenti*, that is, in words of the preſent tenſe, or, *per verba de futuro*, in words of the future, was deemed a valid Marriage to many *civil* purpoſes; and the parties ſo contracting, might be compelled by the *ſpiritual* courts, to celebrate Marriage *in facie eccleſiæ*. But verbal contracts have now no force to compel a future Marriage. Yet in an action brought upon the caſe, the party offending is liable to damages.

† Polygamy can never be endured under any rational civil eſtabliſhment, whatever ſpecious reaſons may be urged for it by the eaſtern nations, the fallaciouſneſs of which has been fully proved by many ſenſible writers: but in northern countries the very nature of the climate ſeems to revolt againſt it; it never having obtained in this part of the world, even from the time of our German anceſtors, who, as Tacitus informs us, "prope ſoli barbarorum ſingulis "uxoribus

dom, and ſhe had no knowledge of his being alive within that time, and *vice verſâ*, though any ſubſequent Marriage is void, yet it is not felony. Thus likewiſe, in caſe of ſeparation *a menſâ et thoro*, a ſecond Marriage is not felony, but ſimply void *.

Either conſanguinity or affinity, within certain degrees, forms a ſecond impediment to legal Marriage. The ſtatutes that mention the degrees within which Marriage is prohibited, and the table of degrees ſet forth by authority in 1563, required by the canons to be hung up in Churches, and frequently annexed to the larger editions of the Book of Common Prayer, are founded upon the prohibitions recorded in the xviiith Chapter of Leviticus †. In Leviticus it is to be noticed, that not every one of the degrees, exhibited in the table, is particularly ſpecified; but the whole is deducible by fair inference. For example, the ſtatutes and the table expreſsly forbid a man to marry his wife's ſiſter; upon which Biſhop JEWEL argues thus:

" uxoribus contenti ſunt." Polygamy is condemned both by the law of the New Teſtament, and the policy of all prudent ſtates, eſpecially in theſe Northern climates. By the laws of ancient and modern Sweden, it is puniſhed with death. And JUSTINIAN, even in the climate of modern Turkey, is expreſs: " duas uxores " eodem tempore habere non licet." Blackſtone, B. i. Ch. xv. and B. iv. Ch. xiii.

* For ſome other exceptions ſee Blackſtone.

† The table, with the admonitions that precede, and the obſervations that follow it, may be ſeen in *Gibſon*'s Codex, and *Burn*'s Ecc. Law.

" Though

" Though I am not forbidden by plain words to " marry my wife's ſiſter, yet I am forbidden by " other words, which by expoſition are plain " enough: For when God commands me, that I " ſhall not marry my brother's wife, it follows di- " rectly, that he forbids me to marry my wife's " ſiſter. For between one man and two ſiſters, " and between one woman and two brothers there " is like analogy or proportion." The moſt remote degree prohibited from marrying by the Levitical law, and the law of this realm, is that between the uncle and niece, or between the nephew and the aunt.

Before the Reformation, our canon law prohibited the Marriage of both what are uſually called firſt and ſecond couſins; excepting where the parties were at the expence of obtaining a diſpenſation, which might always be procured with money. But the Marriage of couſin-germans, or firſt couſins, was not forbidden by either the ſtatute, or civil law. Before the time of THEODOSIUS indeed, there exiſted no human law whatever, either eccleſiaſtical or civil, relating to ſuch Marriages; but that Emperor made a law expreſsly forbidding them. This he did probably by the advice of AMBROSE, who, in oppoſition to the opinion of AUSTIN, ATHANASIUS, and the Fathers in general, thought that Marriages between firſt couſins were inceſtuous, and forbidden in Scripture. From AMBROSE we learn, that the Emperor puniſhed with ſeverity thoſe who offended againſt this law, by contracting

contracting ſuch Marriages. But at the acceſſion of JUSTINIAN, who was the immediate ſucceſſor of THEODOSIUS, this law was repealed, and ſince that period, firſt couſins have, by the civil law, been allowed to marry, though the Canoniſts continued the prohibition, which they extended to even ſecond couſins; and in ſucceeding ages commonly to the fourth, and occaſionally to the ſeventh generation. It was not till the thirty-ſecond year of the reign of HENRY VIII. that theſe abuſes were corrected in England, when a ſtatute was enacted, declaring that firſt and ſecond couſins might lawfully marry.

Spiritual relations were likewiſe prohibited from contracting Marriage. The code of JUSTINIAN, which, as we have already noticed, approves of the Marriage of firſt couſins, forbids the Godfather to marry her for whom he has been ſponſor. The Council of *Trullo* goes farther, and ordains that he ſhall not marry her mother. This ſpiritual relation was afterwards extended to the catechiſt and the catechumen. The baptizer was not to marry the baptized, nor the father or mother of the baptized. Neither were the man and woman, who had been ſponſors for an infant, allowed to marry, by reaſon of the ſuppoſed ſpiritual relationſhip ſubſiſting between them. Had the *principle* of theſe regulations been extended a little further, it would have been concluſive on the ſubject of Marriage; for, might it not, with equal juſtice, have been argued, that by the laver of regeneration in baptiſm, all Chriſtian

tian men and women are brothers and ſiſters; and therefore incapable of contracting Matrimony?

The only remaining impediment is want of age*. By our ſtatute law it is enacted "that all "Marriages ſolemnized by licence where either of

* Between this and the laſt mentioned impediment is a difference that deſerves to be noticed. Impediments are of two kinds, firſt, ſuch as are canonical, and therefore ſufficient by the eccleſiaſtical laws to avoid the Marriage in the ſpiritual courts. But theſe make the Marriage *voidable* only, and not *ipſo facto void*, until ſentence of nullity be obtained. Of this nature are conſanguinity, affinity, and ſome particular corporal infirmities. Theſe canonical diſabilities are either grounded upon the expreſs words of the divine law, or are conſequences plainly deducible from it. It being therefore ſinful in perſons who labour under them, to attempt to contract Matrimony together, they are properly the object of the coercion of the eccleſiaſtical magiſtrate; in order to ſeparate the offenders, and inflict penance for the offence, *pro ſalute animarum*. But ſuch Marriages being not void *ab initio*, but voidable only by ſentence of ſeparation, they are eſteemed valid to all civil purpoſes, unleſs ſuch ſeparation is actually made during the life of both of the parties.

The other ſort of impediments or diſabilities, are thoſe which are created, or at leaſt enforced, by the municipal laws. Of this nature are, a prior Marriage, or having a huſband and wife living; want of age; or want of conſent of parents or guardians; and want of reaſon. Theſe *civil* diſabilities make the contract void *ab initio*, and not merely voidable. They do not diſſolve a contract already formed, but they render the parties incapable of forming any contract at all. They do not put aſunder thoſe who are joined together, but they hinder the junction; and if perſons under theſe incapacities come together, the union, in the eye of our laws, is not matrimonial, but meretricious. See Blackſtone, B. i. Ch. xv.

"the

" the parties not being a widower or a widow," (which ſuppoſes emancipation) "ſhall be under the " age of twenty-one years, which ſhall be had " without the conſent of the father, or if he be " dead, of the mother, if unmarried; or of a guar- " dian lawfully appointed, ſhall be abſolutely null " and void to all intents and purpoſes whatever."

With reſpect to Marriage by banns the caſe is different. Some clergymen, I know, are of opinion, that the Miniſter ought to be certified, that the parties are full twenty-one years of age, or that the conſent of the parent or guardian has been obtained, before he can lawfully proceed to celebrate a Marriage by banns.

This opinion is evidently grounded upon the 62d Canon, which ordains, that " no miniſter, upon " pain of ſuſpenſion *per triennium ipſo facto*, ſhall " celebrate Matrimony between any perſons when " banns are thrice aſked *, and no licence in that " reſpect neceſſary, before the parents or gover- " nors of the parties to be married, being under " the age of twenty and one years, ſhall either " perſonally, or by ſufficient teſtimony, ſignify to " him their conſents given to the ſaid Marriage."

* The Latin is clearer and ſtronger than the Engliſh Canon. In this laſt clauſe, the words, *nor where banns, &c.* are in the Latin, vel omnino etiamſi trina bannorum. In the Engliſh, the force of *omnino* and *etiamſi* is loſt. And other parts of the Canon are not eaſily intelligible without the help of the Latin. Archdeacon SHARP has devoted nearly two entire diſcourſes to the conſideration of this Canon.

The

The rule was plain, and the penalty upon conviction was both ſevere and inevitable. Though ſuſpenſion for three years *ipſo facto* did not take place till it was judicially declared, yet when the offence was proved, the puniſhment could neither be diſpenſed with nor mitigated. The Courts had nothing more to do, and it was not in their power to do leſs, than declare the penalty awarded by the Canon, pronounce the ſentence, and ſee it put in execution *.

But it is now enacted by a ſtatute, that "no "miniſter ſolemnizing Marriages between perſons, "both or one of whom ſhall be under the age of "twenty-one years, after banns publiſhed, ſhall "be puniſhable by eccleſiaſtical cenſures for ſolem-"nizing ſuch Marriages without conſent of pa-"rents or guardians, whoſe conſent is required by

* To give one inſtance; about 1725, a clergyman near London was articled againſt before the Chancellor for having, after the regular publication of banns, married a couple, who were under age. The clergyman was a man of character, and it appeared had been impoſed upon. Still he was pronounced guilty of a breach of the Canon. The Chancellor and Biſhop of London were deſirous that the penalty might be mitigated: but, at a conſultation, it was agreed, that the Judge could not do it. The Court of Arches, to which appeal was made, after deliberation, confirmed the ſentence of the Chancellor, and upon an application to the Arch-Biſhop for a diſpenſation, it was determined that no relief could be lawfully given. See Burn's Eccl. Law. Such proſecutions by parents or guardians, whoſe conſent had not been previouſly obtained, were indeed rare; but the penalty was rigorous and ſevere; and in a populous pariſh it was not eaſy, for the moſt conſcientious and circumſpect clergyman to avoid being betrayed into a breach of the Canon.

" law, unleſs he ſhall have *notice* of the diſſent of " ſuch parent or guardians." This ſtatute likewiſe enacts that, " in caſe ſuch parents or guardians, or " one of them, ſhall openly and publicly declare, " or cauſe to be declared, in the church or chapel " where the banns ſhall be ſo publiſhed, at the " time of ſuch publication, his, her, or their diſ- " ſent to ſuch Marriage, ſuch publication of banns " ſhall be abſolutely void."

OF THE PUBLICATION OF BANNS.

BANNS is derived from a Saxon word, which ſignifies to promulgate, proclaim, or publiſh. In barbarous law Latin *bannire* alſo means to publiſh. In this ſenſe it is uſed in the Capitulars of CHARLEMAGNE. The practice of publiſhing an intended Marriage is of great antiquity in the Chriſtian Church. TERTULLIAN, in the ſecond century, ſpeaks of the danger of contracting *clandeſtine* Marriages, and his meaning of *clandeſtine*, he explains to be " ſuch Marriages as were not profeſſed before " the Church."

Where a licence to marry has not been obtained from the eccleſiaſtical Court, the Rubric prefixed to the form of publication directs, that " the banns of " Marriage muſt be publiſhed in the Church, three " ſeveral Sundays or Holy-days, in the time of " divine ſervice, immediately before the ſentences " for the offertory; the curate ſaying after the ac- " cuſtomed manner:" But a later ſtatute enacts, that

that "banns of Matrimony ſhall be publiſhed "upon Sundays only, and during the time of "Morning Service, or of the Evening Service, if "there be no Morning Service, immediately after "the ſecond Leſſon." Some of the reaſons for theſe alterations are ſufficiently obvious. When there is no Communion, the ſentences before the offertory are ſeldom read, and when there is a Communion, the greater part of our congregations withdraw immediately after the ſermon, and none hear the ſentences read, but they who mean to receive the Communion. To give therefore the greater publicity to the banns, the time of publiſhing is now appointed to be immediately after the ſecond Leſſon, when it muſt be preſumed that the whole congregation is aſſembled.

Again, banns may now be publiſhed during the time of Evening Service when there is no Morning Service. Whereas, according to the former regulation, banns could be publiſhed only in the Morning, for the ſentences before the offertory are not to be read in the Evening.

Before the laſt review of the Liturgy there was no ſpecial form of words appointed for the miniſter to uſe in the publication of banns. The preſent form was then added, and the late ſtatute enacts, that "all banns ſhall be publiſhed according to this "form."

"No curate is obliged to publiſh banns of Ma-"trimony between any perſons whatſoever, unleſs "they ſeven days at the leaſt before the time re-

" quired for ſuch publication reſpectively deliver " notice in writing of their Chriſtian and Sur- " names, and of the houſe, or houſes of their re- " ſpective abodes, and of the time they have dwelt " in ſuch houſes."

OF THE RUBRIC AFTER THE PUBLICATION OF BANNS.

This rubric ſtates, that " if the perſons that are " to be married dwell in divers pariſhes, the banns " muſt be aſked in both pariſhes; and the curate " of the one pariſh ſhall not ſolemnize Matrimony " betwixt them without a certificate of the banns " being thrice aſked from the curate of the other " pariſh."

On the ſubject of this rubric I beg leave to refer to the ſtatute of the 26th of George II. Chap. xxxiii. which I have had ſuch frequent occaſion to cite. The ſtatute explains in detail and ſupplies the deficiency of the rubric. In particular it gives inſtructions relative to the publication of banns, where both or either of the perſons to be married dwell in an extra-parochial place, having no church or chapel where banns have been uſually publiſhed.

OF THE RUBRIC BEFORE THE PREFACE.

The circumſtances to which our attention is principally directed by this rubric are the time and place of ſolemnization.

In

In the late Gallican Church the ſolemnization of Marriage was prohibited during Advent and Lent, excepting only the nineteenth day of March, the anniverſary of St. JOSEPH, who is reputed to be the patron of happy Marriages. The Engliſh Roman Catholics ſtill continue to obſerve the ſeaſons mentioned by LINWOOD, and ſpecified in our old *manuals.*

In England, Marriage may now be celebrated at all ſeaſons of the year, and on any day. But before the Reformation, and even ſince that era, "the ſolemnization of Marriage was prohibited "from the firſt Sunday in Advent to the Octave "of the Epiphany" (that is till the eighth day after the Epiphany) "excluſively; and from Septua-"geſima Sunday to the firſt Sunday after Eaſter in-"cluſively; and from the firſt day of Rogation to the "ſeventh day after Pentecoſt incluſively *." That ſimilar prohibitions exiſted after the Reformation appears from the proceedings of the Convocation in 1575, who preſented to the Queen for confirmation the following article, *That the Biſhops take care that it be publiſhed in every pariſh within their dioceſes before the firſt day of May next coming, that Marriage may be ſolemnized at all times of the year;* which article however ſhe rejected. In the ſame reign, a bill, *declaring Marriages lawful at all times,* was

* A verbal contract of Marriage made during theſe prohibited ſeaſons was binding, but in them the ſolemnization of Marriage in the face of the Church, and otherwiſe, was not allowed. The rule was,

Eccleſiæ vetitum, necnon tempus feriarum,
Impediunt fieri, permittunt facta teneri.

brought into Parliament, but not paſſed. And in 1562 it had been projected, that either the Convocation, or Parliament, or both, ſhould declare it *lawful to marry at any time of the year* WITHOUT DISPENSATION, *except upon Chriſtmas-day, Eaſter-day, the ſix days before Eaſter, and on Pentecoſt Sunday.* That diſpenſations to marry at prohibited ſeaſons were granted in the reign of Elizabeth is further evident from a curious diſpute which took place in Archbiſhop PARKER's time, *between the Maſter of the Faculties and the Vicar-General.* The queſtion was, whether the *Maſter* alone, or the *Vicar* in conjunction with him, had the right to grant *licences* to marry *at any time of the year.* This diſtinction of times and ſeaſons has at length vaniſhed of itſelf; but it diſappeared gradually, and with ſeeming reluctance*.

Though

* When L'ESTRANGE wrote (that is, a little before the laſt reviſal of our book) theſe times were generally prohibited. See Alliance of Div. Off. Chap. x. Annot. B. COMBER, who was Dean of Durham, in the beginning of the eighteenth century, informs us with evident ſatisfaction, that the ancient ſeaſons, in which Marriage was prohibited, were ſtill in ſome places obſerved. From a charge delivered by SHARPE, about 1750, it appears that the practice was not then entirely aboliſhed in the northern counties. In 1784 I found, that in a church near London, it had long been the cuſtom to marry during the ſeaſons ſuppoſed to be prohibited; but that for the ſolemnization of Marriage in Lent, fees, double of the accuſtomed dues, were paid. This regulation I followed for a few years, but diſcovering that the demand of double fees was an impediment to lawful Matrimony, and had, in one inſtance at leaſt, either contributed to fornication,

Though Marriage may now be celebrated at any ſeaſon of the year, yet it can be done only at a certain time of the day, "between the hours of "eight and twelve in the forenoon." This regulation is conſonant to the ſpirit of the old Canons of our Church, which prohibit the ſolemnization of Marriage at unſeaſonable or ſecret hours, and enjoin that the parties plight their troth before they have broken their faſt*. This does not extend to ſpecial licences granted by the Archbiſhop of Canterbury†, which authoriſe the parties to marry at any ſuitable time and place‡.

As to the place of ſolemnization, the ſtatute of 26 George II. enacts, that "no *licence* ſhall be "granted to ſolemnize any Marriage in any other "church or chapel, than in the pariſh church or "public chapel of the pariſh or chapelry, which "ſhall have been the uſual place of abode of one "of the parties for four weeks, immediately before "the granting of ſuch licence §: and in all caſes "where banns ſhall have been publiſhed, the Mar-"riage ſhall be ſolemnized in one of the pariſh

nication, or been urged as an apology for committing it, I thought it expedient to deſiſt from a practice equally impolitic and unreaſonable.

* Jejuna ſaliva fidem dare.

† This right was given to the Archbiſhop by an act paſſed 25 Henry VIII. and entitled an act concerning peter-pence and diſpenſations.

‡ Tempore loçoque honeſto.

§ Sect. 4.

" churches, where the banns were publiſhed, and " in no other place whatſoever *."

Yet in a ſubſequent clauſe of this ſtatute, it is likewiſe " Provided, that *after* the ſolemnization of " any Marriage, under a publication of *banns*, it " ſhall not be neceſſary in ſupport of ſuch Mar- " riage, to give any proof of the actual dwelling of " the parties in the reſpective pariſhes, wherein the " banns of matrimony were publiſhed. Or where " the Marriage is by *licence*, it ſhall not be neceſ- " ſary to give any proof that the uſual place of " abode of one of the parties for the ſpace of four " weeks as aforeſaid, was in the pariſh where the " Marriage was ſolemnized: Nor ſhall any evidence " in either of the ſaid caſes to be received to prove " the contrary in any ſuit touching the validity of " ſuch Marriage."

The penalty which a clergyman incurred for marrying any perſons without a lawful licence, or the regular publication of banns, was according to the Canons of 1603, ſuſpenſion for three years †. To this, ſeveral ſtatutes made in the reigns of WILLIAM and of ANNE, added the forfeiture of one hundred pounds. But by 26 George II. it is enacted, that " if any perſon ſhall ſolemnize Matri- " mony in any other place than a church or chapel " where banns have been uſually publiſhed, unleſs

* Sect. 1.

† The Canon law went much further, but this is ſufficient for our preſent purpoſe.

" by

" by ſpecial licence from the archbiſhop of Canter-
" bury: or ſhall ſolemnize Matrimony without
" publication of banns, unleſs licence be firſt had
" and obtained; every perſon knowingly and wil-
" fully ſo offending, and being lawfully convicted,
" ſhall be deemed and adjudged to be guilty of
" felony, and ſhall be tranſported for fourteen
" years, according to the laws in force for the
" tranſportation of felons*: And all ſuch Mar-
" riages ſhall be null and void to all intents and
" purpoſes whatſoever †."

To proceed with the Rubric: " The perſons ſhall " come into the body of the church with their " friends and neighbours." The ancient practice in England was this. The bridegroom and the bride were placed at the church door, where the prieſt joined their hands and performed the greater part of the office. There, by the ancient law of the realm, the eſpouſals were made, and the man endowed the woman with a portion of land precontracted for, which was called *Dos ad oſtium eccleſiæ.*

* The proſecution muſt however be commenced within three years of the commiſſion of the offence.

† The proviſions of this act do not extend to the Marriages of any of the Royal Family, nor to the Marriages by *ſpecial* licence obtained from the Archbiſhop of Canterbury, nor to Marriages between *Quakers*, nor *Jews*, where both parties are Jews or Quakers, nor to Marriages abroad, or in *Scotland*. Clandeſtine Marriages contracted in Scotland by Engliſh parties, even under the age of twenty-one years, and without conſent of parents or guardians, our Courts, I apprehend, allow to be binding and good.

Dower aſſigned at the door of the church *. To this cuſtom *Chaucer*, ſpeaking of his Wife of Bath, alludes.

> She was a worthy woman all her live,
> Huſbands at the *church-dore* had ſhe had five.

The Greek Church preſcribes, "that the bride-"groom and bride ſhall come into the temple, and "there ſtand before the ſacred doors;" that is, before the doors which divide the church from the chancel, and in this part of the nave or body of the church, our Rubric directs the Marriage ceremony to be performed.

The covenant is to be made in preſence of friends and neighbours, that is, of relations and acquaintance, who are competent witneſſes. In the primitive Church, ten witneſſes were required to atteſt a

* "Dower *at oſtium eccleſiæ*, which is where tenant in fee-ſimple "at full age, openly at the church-door, where all Marriages "were formerly celebrated, after affiance made and troth plighted "between them, doth endow his wife with the whole, or ſuch "quantity as he ſhall pleaſe of his lands; at the ſame time ſpe-"cifying and aſcertaining the ſame: on which the wife, after "her huſband's death, may enter without farther ceremony. "Under HENRY the Second, the dower *ad oſtium eccleſiæ* was the "moſt uſual ſpecies of dower; and here, as well as in Nor-"mandy, it was binding upon the wife, if by her conſented to "at the time of Marriage. Neither, in thoſe days of feodal "rigor, was the huſband allowed to endow her *ad oſtium eccleſiæ* "with more than the third part of the lands whereof he then "was ſeiſed, though he might endow her with leſs; leſt by "ſuch liberal endowments the lord ſhould be defrauded of his "wardſhip and other feodal profits." Blackſtone, B. ii. Ch. viii. See alſo Selden's Ux. Ebr.

Marriage. AMBROSE addreſſing a *fallen* virgin, ſays, "If no woman, who before ten witneſſes has "been eſpouſed and joined in Marriage to a mortal "man, can without great peril commit adultery, "what do you think of the violation of a ſpiritual "Marriage, made before innumerable witneſſes, "before angels and the heavenly hoſt?" To celebrate eſpouſals and Marriage before ten witneſſes, was agreeable to the determination of the Jewiſh doctors; "Ten form a congregation." It was afterward ordered, that there ſhould not be fewer than ſix witneſſes: At length two were thought ſufficient, as they ſtill are to ſubſtantiate the moſt important facts in any other caſe. And by the ſtatute of 26 George II. "All Marriages ſhall be "ſolemnized in the preſence of two or more cre- "dible witneſſes, beſides the miniſter, who ſhall "celebrate the ſame."

The laſt circumſtance adverted to by the Rubric, is the poſition of the parties. *The man ſtanding on the right hand, and the woman on the left.* As the man is the head of the woman, we aſſign him the more honourable place. The Jews, we are told, inverted this order, in imitation of a paſſage in the Pſalms; "at thy right hand did ſtand the queen in "a veſture of gold."

THE PREFACE, OR INTRODUCTORY ADDRESS.

AT the time of the celebration of the Marriage, the miniſter firſt addreſſes the congregation in general,

neral, and declares the purpoſe for which they are aſſembled; *viz.* "to join together the man and the "woman in holy Matrimony," which he obſerves is an honourable eſtate, inſtituted of God in the time of man's innocency, and ſignifying the myſtical union that exiſts betwixt Chriſt and his Church; and is therefore not to be entered into lightly or wantonly, to ſatisfy men's carnal luſts and appetites, but diſcreetly, ſoberly, and in the fear of God. He then enumerates the principal ends or cauſes for which Marriage was ordained. Firſt, for the procreation and virtuous education of children. Secondly, as a remedy againſt ſin and fornication. And thirdly, for the mutual help and comfort of the two ſexes, both in proſperity and adverſity. The introduction he concludes with a charge to the friends and attendants, that "if any "of them can ſhew any juſt cauſe why the two "perſons preſent may not lawfully be joined to-"gether, he is now to ſpeak, or elſe hereafter for "ever to hold his peace *."

This more general addreſs is followed by a ſolemn charge to the perſons that come to be married, "requiring them both as they will anſwer at the "day of judgment, that if either of them know any "juſt impediment † to their Marriage, they do

* The American office retains only the introductory and concluding parts of this exhortation: and all the intermediate part is often omitted by the miniſters of our Church.

† The impediments to Marriage have been already diſtinctly treated of.

"now

" now confeſs it, aſſuring them, that ſo many as are " coupled together, contrary to God's word, are " not joined together by God, neither is their Ma- " trimony lawful."

The Rubric that follows this charge directs, that " if any man do alledge and declare any impedi- " ment, why they may not be coupled together in " Matrimony, by God's law, or the laws of this " realm: and will be bound, and ſufficient ſureties " with him, to the parties: or elſe put in a caution " (to the full value of ſuch charges, as the perſons " to be married do thereby ſuſtain) to prove his " allegation: Then the ſolemnization muſt be de- " ferred, until ſuch time as the truth be tried." But if no impediment be alleged, the curate proceeds to what may be ſtyled

THE ESPOUSALS.

In the ancient Church the *ſponſalia*, eſpouſals, or betrothing, preceded the Marriage. Theſe were neceſſary to the completion of Marriage, but they differed from the celebration itſelf. Each had its diſtinct and peculiar ceremonies. In our office the ceremonies of both are united, and I ſhall treat of them together, and in the order in which they occur.

In every civil contract, the conſent of both the parties is neceſſary: and in this particular caſe, *Conſenſus, non concubitus facit nuptias**, is the

* Conſent, and bedding,
It maketh the wedding.

maxim

maxim of the civil law. The miniſter therefore firſt aſks the man, addreſſing him by his Chriſtian name, without the addition of the ſurname, "Wilt "thou have this woman to thy wedded wife, to "live together after God's ordinance, in the holy "eſtate of Matrimony? Wilt thou love her, com- "fort her, honour and keep her in ſickneſs and in "health; and forſaking all other, keep thee only "unto her, ſo long as ye both ſhall live*?" To theſe

* Our order of Matrimony is borrowed from the old Engliſh forms, found in the Manuals of *Sarum* and *York*, but more particularly from that of *Sarum*. This and the preceding parts of the office were performed "at the church door before God, the prieſt, "and the company." The Manual of *Sarum* directs the prieſt to ſay here in the mother tongue, "N. Vis habere hanc mu- "lierem in ſponſam, et eam diligere, honorare, et cuſtodire ſanam "et infirmam, ſicut ſponſus debet ſponſam; et omnes alias propter "eam dimittere, et illi ſoli adhaerere quamdiu vita utriuſque "veſtrum duraverit?"

"Reſpondeat vir, VOLO.

"Item dicat ſacerdos ad mulierem."

"N. Vis habere hunc virum in ſponſum, et ei obedire and ſer- "vire, et eum diligere, honorare ac cuſtodire ſanum et infirmum, "ſicut ſponſa debet ſponſum, et omnes alios propter eum di- "mittere, et illi ſoli adhaerere quamdiu vita utriuſque veſtrum "duraverit?"

"Reſpondeat mulier, VOLO."

In the York Manual the prieſt is directed to ſay to the man, "N. Wilt thou have this woman to thy wife, and love her, and "keep her in ſicknes and in helthe, and in all other degreſe be to "her as a huſbande ſhoulde be to his wife, and all other forſake "for her, and hold the only to her to thy lives end." And to the woman, "N. Wilt thou have this man to thy huſbande, and

"to

theſe queſtions of the miniſter, the man anſwers, *I will.* An anſwer in the affirmative to an interrogatory, is, as JUSTINIAN in his Inſtitutes has remarked, obligatory in contracts.

As

" to be buxum to him, ſerve him and kepe him in ſyknes and in " helthe," &c.

The mutual ſtipulation is in Engliſh in both the Manuals. In the form of *Sarum* the man ſays, " I, N. take the N. to my " wedded wife, to have and to hold fro this day forward, for " better for wors, for richer for poverer, in ſickneſſe and in hele " tyl dethe us depart, if holy church it woll ordaine, and thereto " I plight thee my trouthe." And the woman ſays, " I, N. " take the N. to my wedded houſbounder to have and to hold " fro this day forward, for better for wors, for richer for poverer, " in ſykneſſe and in hele, to be bonere and buxum in bedde and at " borde, till dethe us depart, if holy church it woll ordaine, and " thereto I plight the my trouthe."

In the Manual of *York* the man ſays, " Here I take the N. to " my wedded wife, to have and to hold at bedde and at borde, " for fairer for fouler, for better for warſe, in ſekenes and in " hele, tyl dethe us depart. And thereto I plyght the my " trouthe." The woman repeats the ſame words, mutatis mutandis.

Then, the Manual of *Sarum* directs the man to lay upon the *ſcutum*, or upon the book, the gold, the ſilver, and the ring. And the prieſt aſks whether the ring has been bleſſed. If it is anſwered, *No*, he is to bleſs the ring in this form, with a *Dominus vobiſcum*, and an *Oremus*.

Oratio. " Creator et conſervator humani generis, dator gratiae " ſpiritualis, largitor aeternae ſalutis, tu Domine mitte benedic- " tionem tuam ſuper hunc annulum, ut quae illum geſtaverit ſit " armata virtute coeleſtis defenſionis, et proficiat illi ad aeternam " ſalutem. Per Chriſtum," &c.

Oremus. " Bene✠dic Domine hunc annulum, quem nos in " tuo ſancto nomine benedicimus, ut quaecunque eum portaverit

" in

As the duties of huſband and wife are reciprocal, ſo there is no difference in the form by which they mutually covenant, except that the woman ſtipulates " to obey and ſerve" the man, to whom human and divine laws have given the pre-eminence.

The form of the eſpouſals is expreſſed in ſuch clear and intelligible terms, that to attempt an illuſtration of it might ſeem ſuperfluous. I ſhall only remark, that as the man takes the woman for his *wedded wife*, and not as a concubine, or a ſervant, he is bound to perform thoſe duties, which the divine ordinance has annexed to the married ſtate. Theſe are *love, comfort, honour, maintenance, and fidelity*; in return for which, the woman engages more eſpecially to *honour* and *obey* the man. Obedience in the part of the woman is ſo eſſential

" in tua pace conſiſtat, et in tua voluntate permaneat, et in tuo " amore vivat et creſcat et ſeneſcat, et multiplicetur in longi- " tudinem dierum. Per Dominum," &c.

Then the ring is to be ſprinkled with holy water. And the prieſt taking the ring ſhall deliver it unto the man, which the man ſhall receive in his right hand with his thumb, fore-finger, and middle-finger (cum tribus principalioribus digitis), and holding the woman's right hand with his left hand, he ſhall ſay after the prieſt, " With this ring I the wed, and this gold and ſilver I " the give, and with my body I the worſhip, and with all my " worldely chatel I the endowe."

And then the man ſhall hold the ring before, or over the woman's thumb (of the right hand) ſaying, *in nomine Patrie*, then over the fore-finger ſaying, *et Filii*, and then over the third ſaying, *et Spiritus Sancti*, and then upon the fourth ſaying, *Amen*, and there he ſhall leave the ring.

to

to the intereſts of the married ſtate, that the ſacred writers conſider it as a duty of eſpecial obligation. St. Paul in his addreſs to the Epheſians, exhorts the married women "to ſubmit themſelves to their "own huſbands, as unto the Lord;" and in the ſame Epiſtle he adds, "Let the wife ſee that ſhe "reverence her huſband *."

OF THE GIVING OF THE BRIDE.

The mutual conſent of the parties being ſignified by a ſolemn affirmation, the miniſter addreſſing himſelf to the congregation, ſays, "Who giveth "this woman to be married to this man?" and receives the woman from the hands of her father, or of ſome other perſon deputed in his ſtead. Till the time of Marriage, daughters are commonly in their father's houſe, and under his care; and women have from the earlieſt ages been given in Marriage, either by the father, or ſome relation or friend. In the Old Teſtament we find numerous inſtances of this, and among the Romans the rite was nearly ſimilar.

With reſpect to the reaſon and origin of this ceremony, it was intended as our learned HOOKER thinks, to ſhew, that "in ancient times, all women "who had not huſbands or fathers to govern "them, had tutors, without whoſe authority no "act done by them was warrantable; and for this

* Eph. V. 22. 33.

"cauſe"

"cauſe" he concludes, "they were delivered to "their huſbands by others *."

Ambrose aſſigns a different reaſon for this practice, which will at leaſt be more ſatisfactory in the judgment of the ladies. This father obſerves, that "it becomes not virgin modeſty to chuſe a huſ- "band. The choice ſhe refers to her parents, leſt "by challenging the diſpoſal of herſelf in Marriage, "ſhe might appear to indicate wanton deſires. And "it is fitter that ſhe ſhould be deſired by a huſband, "than that ſhe ſhould ſeem to deſire a huſband †."

From this principle of modeſty and ſhamefacedneſs in the female ſex, the bride was in moſt nations delivered to the bridegroom with the appearance of reluctance, and of ſomething like compulſion on her ſide. In the Roman nuptial rites ſhe was taken by the bridegroom with a ſort of violence ‡ from the arms of her mother §; and ſhe declined to enter the doors of her huſband's houſe, till by her friends ſhe was forcibly lifted over the threſhold.

Roman ſuperſtition ſupplied a further reaſon, beſide that of virgin modeſty, which prevented the bride's entering the bridegroom's houſe of her own accord. The threſhold was ſacred to Vesta, a chaſte goddeſs, and was not to be violated by a

* Eccl. Pol. Book v. Sect. 73.

† Amb. de Abrahamo. Lib. ii. Cap. ix.

‡ This is ſaid to have been done in memory of the violence offered to the Sabine women.

§ To their mothers the Roman young ladies probably clung *digito malè pertinaci.*

married

married virgin, who was therefore lifted over it. She ſtepped neither upon the threſhold of the houſe from which ſhe came, nor of that into which ſhe entered. To touch the threſhold in either caſe was accounted ominous.

The practice of the father's giving the woman to the man, was invariably obſerved in the days of AUSTIN; who in his comment on Geneſis has remarked, that "the bride muſt be delivered to the "bridegroom by the father." The cuſtom I believe is generally continued, except where Marriage is clandeſtinely ſolemnized *. The true reaſon why the

* In the Greek Church clandeſtine *eſpouſals* are ſeverely forbidden, and therefore they are never lawfully celebrated but before witneſſes; and ſometimes to ratify and confirm them the more, before a prieſt. At ſuch time they go to church, and ſtanding before the middle door of the chancel, the prieſt, having made the ſign of the croſs upon their heads, delivers lighted tapers into their hands, and deſcends with them into the body of the church: where, after ſome Collects, he produces two rings, the one of gold the other of ſilver, which before had been conſecrated upon the altar, and gives the former to the man, and the latter to the woman, repeating theſe words thrice, *The ſervant of God, N. eſpouſes the ſervant of God, P. in the name of the Father, and of the Son, and of the Holy Ghoſt, now and for ever, Amen.* Which form, *mutatis mutandis*, he, turning towards the woman, uſes as often. Immediately after, the paranymph, or bridegroom, takes the rings from off their fingers, and makes an exchange, the prieſt then joining their hands. And this is done, as well that the woman might not too much reſent the inferiority of her condition, repreſented by the ring of the leſs noble metal; as to ſignify, that ſhe is to be admitted into an equal right and ſhare of her huſband's

the father gives away his daughter, probably is, becauſe in ancient times, the authority of a father was almoſt deſpotic. The children were conſidered as his property. When any other perſon gives her away, he is ſuppoſed to be deputed by the father, or to act with his permiſſion. At preſent the ceremony ſhews the father's conſent, and that the authority which he before poſſeſſed, he now reſigns to the huſband.

goods and poſſeſſions; which, upon a conſummation of this matrimonial contract, are to become common to both.

Their *Marriages* are always performed publicly; this being an expreſs law of their Church, *Let none preſume to marry but before witneſſes.* If the prieſt ſhould tranſgreſs herein, he is liable to eccleſiaſtical cenſures, provided in ſuch caſes. Be the perſons of what quality and condition ſoever, crowns or garlands made for the moſt part of olive-branches, ſtitched over with white ſilk, and interwoven with purple, are a neceſſary and eſſential part of the nuptial ſolemnity, they being the ſymbols, not to ſay the complement, of this myſtical rite. The prieſt, covering the head of the bridegroom with one of theſe garlands ſays, *The ſervant of God, N. is crowned for,* that is marries, *the ſervant of God, P. in the name of the Father, and of the Son, and of the Holy Ghoſt.* Then he crowns the head of the bride with the other garland, repeating the ſame words, with their due alterations; and then putting their hand acroſs, he bleſſes them in this form thrice, *O Lord God, crown them with glory and honour.* After the Epiſtle and Goſpel and ſeveral prayers are read, the new married couple drink out of the ſame cup, which the prieſt had bleſſed, in ſign and token of love, agreement, and joy, and as a pledge of their mutual converſation, and of their right to one another's eſtates and fortunes. And after two or three ſhort hymns, the prieſt takes the garlands from off their heads, and they, ſaluting each other, are diſmiſſed with his bleſſing.—Smith's Greek Church.

THE

THE GIVING OR PLIGHTING OF TROTH.

THE old Engliſh expreſſion to give, to plight, or to pledge troth, is equivalent to the Latin *fidem dare*, which is adopted in the ancient Canon law *, and ſignifies to promiſe faithfully. When therefore the Church requires that the parties ſhall give each other their troth, ſhe means that they ſhall promiſe and make a ſolemn aſſurance to take each other for huſband and wife, and to live together according to the laws of God, and thoſe of the realm.

The ceremony of plighting troth is by the Rubric directed to be performed as follows: "The miniſter "receiving the woman at her father's or friend's "hands, ſhall cauſe the man with his right hand to "take the woman by her right hand, and to ſay "after him" the words of the mutual ſtipulation: And *vice verſâ* in caſe of the woman.

THE JOINING OF HANDS.

THE joining of hands, which makes a part of the mutual ſtipulation, is a very ancient ceremony. It was commonly uſed in contracting friendſhips, or in confirming covenants, and more eſpecially the ſolemn covenant of Matrimony. Among the Perſians and Aſſyrians, Marriages, though accompanied with other ceremonies, were generally made by the parties taking each other by the right hand.

* De contrahendo Matrimonio *fidem dedit*.

Joining of hands in Marriage appears likewiſe to have been a Jewiſh cuſtom, and VIRGIL calls the Roman nuptial rites, the giving of the right hand. This ceremony was obſerved at an early period of the Chriſtian Church. From TERTULLIAN as well as from profane writers we learn, that "among the "heathens the virgin was brought veiled * to the "man, when they made their eſpouſals. She was "veiled" he ſays, "becauſe ſhe was to be joined to "a man both in body and ſpirit by a kiſs and by "joining of hands, which was the firſt reſignation "of virgin modeſty." Both of theſe ceremonies being innocent in themſelves, were adopted by the early Chriſtians. GREGORY of Nazienſum, ſays, "I joined their right hands." And in both the ancient and modern offices of the Eaſtern and Weſtern Churches, the prieſt is directed to join the hands of the man and woman, that each may confirm the covenant to the other. The manual of Sarum enjoined, that if the bride was a maid ſhe ſhould have her glove off, if a widow her glove on †. What was the original of this cuſtom we know not; and "concerning ſuperſtitious ceremonies," ſays JOHNSON, "it is vain to conjecture, for what reaſon "did not dictate, reaſon cannot account for."

* The Roman name of Marriage, *nuptiæ*, is probably derived from *nubere*, to veil or cover. In our Law French, a married woman is called *femme couverte*, but for a very different reaſon, becauſe ſhe is under the wing, protection, and *cover* of her huſband.

† Si puella ſit diſcoopertam habeat manum, ſi vidua tectam.

THE

THE MUTUAL STIPULATION.

THE declaration of the conſent of the parties already given, may be conſidered as a form of eſpouſals; but the mutual ſtipulation, which each is to repeat with their own lips, is the moſt eſſential part of the Marriage ceremony. For to make the Marriage legal and binding, the parties muſt not only be *able* and *willing* to contract, but *they themſelves muſt actually contract* in the form required by the laws of the realm.

As a form of contract, the mutual ſtipulation preſcribed by our Church, is explicit and full. It comprehends whatever is eſſential to any contract. What adds to its beauty and excellence, is its plainneſs and ſimplicity. The ſenſe is ſo clear, that it cannot be miſtaken by the moſt ordinary capacity *.

The Canon law declares, what common ſenſe dictates, that it is neceſſary for the parties contracting, to underſtand the meaning of the words in which the contract is made. In England till the Reformation, the form of the ſolemnization of Matrimony, like all the offices in the modern Roman Catholic Church, was in Latin, a language underſtood by very few men, and by ſtill fewer women. How then were the parties contracting Marriage,

* An exception may be made to the concluding ſentence, which, from the mutability of language, has become ſomewhat obſolete. But this phraſe has been already explained in the preceding comments on the Rubric.

to underſtand the meaning of the contract? From this difficulty our caſuiſtical forefathers contrived to extricate the common people, and at the ſame time to reconcile to their own ſatisfaction glaring contradictions. It was ordered, that the words of the contract, ſhould be tranſlated either into Engliſh*, or French†; French, I conclude, having at this time become the language in which legal proceedings were uſually conducted in England. Thus in the late Gallican Church, in the Churches of Italy and Spain, and I believe in all Roman Catholic Churches, while the reſt of the office is in Latin, the ſtipulation is made, either in the vernacular tongue, or a language underſtood by the party contracting‡.

Here it may not be amiſs to notice a few of the alterations that were made, at the time of the Reformation, in the "form of the ſolemnization of "Matrimony." Prior to that period, we had

* The Roman Catholics, by this means, furniſhed the Proteſtants with the ſtrongeſt proof that could be given, of the propriety of performing the public offices of religion in a language underſtood by the common people.

† Hence it would appear, that the French language was formerly more generally underſtood in England than is at preſent apprehended.

‡ I have occaſionally married foreigners, who might underſtand the Engliſh language a little, but could not ſpeak it. The contract on theſe occaſions was commonly made in French, and once, I believe by a Milaneſe, in Latin. When a deaf or dumb perſon is to be married, it is ſufficient that ſigns be made, underſtood by the miniſter, or interpreted to him by one that may underſtand them.

among

among others, two celebrated forms, one of York, and another of Sarum, each of which differed very materially from the offices, of both the Roman and Gallican Churches. The expreſſion "according to "God's holy ordinance," was very properly ſubſtituted for "if holy Church will it allow." And in the woman's ſtipulation, "love, honour, and obey," were inſerted, inſtead of a promiſe "to be bonaire "and buxom, in bed and at board;" to which, from the mutability of language, a looſe meaning might be annexed. There was likewiſe an evening office to be performed by the prieſt in the bridal chamber, to which he was directed to go in the night. In this office were three benedictions *, one for the chamber, another for the bed, and another for the perſons of the bride and bridegroom. And after the Marriage was over, the parties were ordered to kiſs each other, a ceremony, that was generally uſed in the ancient eſpouſals. In the Manual of Sarum, four prieſts were directed to hold by its four corners a coverlet over the man and the woman, while they lay proſtrate before the altar.

I mention theſe particulars, merely to ſhew how attentive the compilers of our office, were to reject whatever they found improper in the old manuals. In Edward's firſt Book, and in all the books till the

* Bene✠dic, Domine, hoc cubiculum—Bene✠dic, Domine, hunc thalamum—Bene✠dic, Deus, corpora—The chamber, the bed, and the perſons were likewiſe perfumed with incenſe.

laſt review, we read till death us *departe* *; that is, divide, ſeparate, or as it now ſtands, *do part*.

OF THE GIVING OF THE RING.

After the ſolemn ſtipulation reciprocally made, the man gives, and the woman receives a ring †, which he puts upon the fourth finger of her left hand ‡. For the retention of a rite, ancient, ſimple, and perfectly innocent, we have repeatedly been cenſured. But let it be remembered, that we have been cenſured only by thoſe, who oppoſe their own affected ſingularities, to the univerſal uſage of

* This alteration was made in compliance with the requeſt of the Preſbyterian Miniſters at the Savoy Conference, who alleged, "that the word *departe* was here improperly uſed." After all, it is curious to obſerve the very little mutation, in either ſenſe or ſound, between *departe* and *do part*.

† Bucer ſays, "This is a very becoming rite, that the ring "and other gifts" (his animadverſions were on the *firſt* Liturgy) "with which the bridegroom means to adorn the bride, are laid "upon the book of ſacred offices, and then delivered by the mi- "niſter to the man, to be by him given to the woman, inti- "mating, that we ſhould offer up all we have to God, as the true "proprietor, before we uſe them; and that we ſhould receive "them from his hand to be employed to his glory." Bucer probably did not know, that this practice was a relic of the very ancient Engliſh form of eſpouſals; of the Dos ad Oſtium Eccleſiæ. See Selden's Uxor. Ebr. L. 11. and Blackſtone.

‡ By the Manual of Sarum, the ring was ordered to be put upon the fourth finger of the right hand. (See note, p. 350, two laſt paragraphs). In that of York, the hand was not ſpecified.

the

the Chriſtian Church, as well as to the practice of almoſt all civilized ſocieties, with whoſe cuſtoms we are acquainted.

The uſe of the ring in the Marriage contract, was probably derived from the ancient way of expreſſing eſteem for any perſon, by giving him a ring. The ring was originally uſed for a ſignet, or ſeal; and the act of delivering a ring to another, denoted that the receiver was conſidered by the giver, as the confident of his ſecrets, the partner in his councils, and ſometimes the ſharer of his property. The giving of a ring was likewiſe the ordinary rite, or pledge, of inveſting any one with honour or power. Thus when PHARAOH ſet JOSEPH over all the land of Egypt, he took off the ring from his own hand, and put it on JOSEPH's hand *. Thus ALEXANDER advanced PERDICCAS, and among the Perſian monarchs, the giving of a ring to any one ſignified that he was promoted to the rank of a chief favourite, and admitted to the moſt intimate friendſhip.

In the Marriage contract, the ring is both a pledge of affection, and a declaration that the woman is received into the higheſt confidence and honour. JUVENAL calls the ring, "A pledge "given to the finger;" and TERTULLIAN, inveighing againſt the luxury of the heathens of his own age, ſays, "that the ancient inſtitutions of their "forefathers, which countenanced female modeſty

* Gen. xli. 42.

"and

"and ſobriety, were caſt aſide; for in thoſe days, "no woman was permitted to wear gold, except "upon one finger only, which the huſband had "pledged to himſelf by the Marriage ring." CLEMENT of *Alexandria*, both mentions the practice, and aſſigns the reaſon of giving a ring. "They give their wives a ring of gold, which is not "done for the ſake of ornament only, but to ſig- "nify, that to the care of the wife, are committed "the government of the houſe, and the manage- "ment of the family *." That this ceremony was continued, appears from the writings of the fathers, as well as from the moſt ancient Marriage offices of the Church.

In ſome parts of the Greek Church, a gold ring is given to the man, and a ſilver ring to the woman, which they mutually exchange †. In England, and the Weſtern Church in general, the ring is commonly plain, and made of gold, but ſometimes of an inferior metal. Ritualiſts have obſerved, that the ring is given in Marriage, to ſignify continuity of affection, and that true love has no termination.

It is a vulgar, though a very ancient error, to ſuppoſe, that one of the blood veſſels of the fourth finger of the left hand, is more directly and immediately connected with the heart, than the veſſels of

* In the Roman nuptial rites the *keys* were delivered to the bride upon her entry into the bridegroom's houſe, to denote that ſhe was intruſted with the property of her huſband, and the management of the houſehold.

† See Goar's Euchol.

any

any other*. But for this reaſon, according to ſome who love to allegorize, the ring is placed on this finger, that it may convey to the heart that affection, of which it is a pledge. The cuſtom, I apprehend, may be better accounted for upon principles more ſimple? The left is the leſs active hand, and the fourth is the finger leaſt expoſed. The ring on that finger is therefore leſs ſubject to accidents, and leſs liable to injure the finger, than if it were placed on any other †.

The ring is by poſitive inſtitution, "a token and "pledge of the covenant made," by the parties contracting Marriage: and as it is a permanent monument of the vows and promiſes then reciprocally made, ſo it ought to be a perpetual monitor, that theſe vows be religiouſly obſerved, and theſe promiſes faithfully performed.

The words ſpoken by the man, while he holds the ring, after it is put upon the finger ‡, contain a declaration

* Quia in illo digito eſt quædam vena procedens uſque ad cor; ſay the Roman Ritualiſts. That Church however never pretended to infallibility in anatomy.

† Brown's Vulgar Errors.

‡ The Rubric here in EDWARD's firſt book directed the man to give unto the woman a ring, *and other tokens of ſpouſage*, as gold and ſilver: and the form ran, "With this ring I "thee wed; this gold and ſilver I thee give; with my body," &c. Biſhop COSENS has remarked, that "ſome marvel that theſe "words, *other gifts of gold and ſilver*, ſhould be taken out of "EDWARD's ſecond book, when as BUCER liked them ſo well: "But," continues COSENS, "it is a general cuſtom ſtill to ob-"ſerve

declaration of the fact, that he weds the woman, and an aſſignation of the rights, to which ſhe is henceforth entitled. Theſe are all the honour and worſhip that a legal Marriage with him can confer, together with maintenance ſuited to his quality, or a participation of his fortune and eſtate. Wherever he is maſter ſhe is miſtreſs *. The wife is to have all things in common with the huſband, except the power of alienating his eſtate.

The form ſays, " With my body, I thee wor-" ſhip." To worſhip, here means to honour with all civil reſpect and reverence; to make worſhipful, or honourable. Thus in 1 Sam. ii. 30. the old tranſlation was, " him that worſhips me, I will " worſhip;" that is, I will make worſhipful, or

" ſerve this order in the north part of the kingdom." Between many of the notes of COSENS (as they appear in NICHOLL's Appendix) and L'ESTRANGE's Annotations, I find a coincidence, which proves that the one copied from the other. They have both remarked, that the words, *this gold and ſilver I thee give,* " were left out," in all likelihood, " becauſe ſome men had " none to give." They prove, that when they wrote, the ancient cuſtom of depoſiting gold and ſilver upon the book was commonly obſerved in the northern parts of this kingdom.

* Ubi tu *Caius*, ibi ego *Caia*, is a celebrated apothegm. Among the Romans, when the bride was conveyed to the door of the bridegroom's houſe, he aſked, who ſhe was?" She replied, *Ubi tu Caius*, &c. Where you are lord, I am lady; where you are maſter, I am miſtreſs. The new-married woman was called *Caia* from the wife of *Tarquinius Priſcus*, who is ſaid to have been a notable ſpinſter (*lanifica*), and an excellent houſwife. Spinſter, in law, now ſignifies a *maiden* woman, who has never been married.

honourable: For the words can admit of no other ſignification, when God is ſaid to worſhip man, or a man promiſes to worſhip his wife. In this ſenſe the term is uſed by the older Engliſh writers, and worſhipful is a title ſtill given to a civil magiſtrate, to a juſtice of the peace, or a bench of juſtices. Our SELDEN, who it will be allowed underſtood both his own and the Latin languages, tranſlates the words thus: *corpore meo te dignor;* and the verſion made by ALESSE, and uſed by BUCER, at his reviſal of the offices, is, *cum meo corpore te honoro,* with my body I thee honour. At the Savoy conference in 1661, the epiſcopal commiſſioners agreed to the propoſal made by the oppoſite party, that the word honour ſhould be inſerted in the place of worſhip. That this, and ſome other unimportant verbal alterations in other offices, which it was reſolved ſhould be made, were not made in the book publiſhed in 1662, I am willing to attribute to caſual inadvertency. Purpoſely to have retained the *old words and expreſſions,* which both parties had agreed to change for others, would have been a breach of good faith with the Preſbyterians, of which I cannot without evidence, ſuſpect the Epiſcopalians to have been guilty. It ſhould however be obſerved, that the words *honour* and *worſhip,* though the latter term is in this ſenſe ſomewhat antiquated, are nearly ſynonymous, and equally proper.

The concluding part of this form, is a ſolemn ratification of the engagement, " in the name of " the

"the Father, and of the Son, and of the Holy "Ghoſt:" And he that has made it ſhould remember, that every wilful violation of the covenant, is an act of injuſtice done to the woman, and an offence committed againſt the Almighty.

After the giving and receiving of the ring, the man and woman are directed to kneel, and the prieſt ſhall ſay

THE BENEDICTORY PRAYER.

In the old Manuals of York and of Sarum, as well as in the Roman ritual, are prayers "for the "benediction of the ring," which was likewiſe croſſed by the aſperſion of holy water *. The compilers of the Liturgy, neither rejected what was uſeful in the old Engliſh offices, nor retained any thing that ſeemed to them improper. Of this latter kind, were the prayers for the benediction of the ring, which have no claim to their pretended antiquity, for they are found neither in Gregory's Sacramentary, nor in any office of that, or of the following age. To attempt to give holineſs to an inanimate ſubſtance, in the ſenſe in which the generality of Chriſtians at that time, and many at the preſent day, underſtand the word holy, was at beſt, but a kind of conjuration, or charm. Yet,

* That is, conſecrated water was ſprinkled upon it in the form of a croſs.

that

that ſome of the ſentiments and expreſſions uſed in theſe benedictions our office ſtill retains, will appear evident, from comparing the prayer beginning *O eternal God*, with the extracts from the benedictions, in the Manual of Sarum, given in p. p. 349, 350, and with the following benediction from the Roman ritual.

Benedic ✠ Domine annulum hunc, quem nos in tuo nomine benedicimus ✠, ut quæ eum geſtaverit, fidelitatem integram ſuo ſponſo tenens in pace et voluntate tua permaneat atque in mutua charitate ſemper vivat per Chriſtum Dominum noſtrum. Reſpons. Amen *.

The reader will find, that the introduction to our benedictory prayer, is copied from the form in the Manual of Sarum, and that other of the ſentiments are borrowed from the Roman ritual. But inſtead of a bleſſing on the ring, which is preſcribed in theſe offices, we are directed to implore a bleſſing upon the parties, which have contracted Marriage; beſeeching God, that they may be enabled "ſurely to per-"form the vow and covenant betwixt them made, "whereof the ring given and received is a token "and pledge, and may ever remain in perfect love

* Isidore ſays, that among other coremonies, the man and woman were joined together by a complication of white and purple ribband, to intimate that the bond of conjugal unity ought not to be broken. Hence I conceive the origin and name of *the true love's knot*. Lib. 2. de Eccl. Off. Cap. xix.

"and

"and peace together, and live according to God's "holy laws *."

As an example of matrimonial fidelity, our form ſpecifies Iſaac and Rebekah †, who were probably ſelected for this reaſon. Iſaac is the only patriarch, that did not marry a plurality of wives. He lived with Rebekah, according to the divine ordinance, in the primitive inſtitution of Marriage. The Greek offices enumerate Abraham and Sarah, Jacob and Rachael, Moſes and Zippora, and others; but in the Roman ritual, no particular inſtance of conjugal fidelity is either mentioned or alluded to.

* It has been already noted, that one ceremony in the ſolemnization of Matrimony always was for the parties to receive a bleſſing from the prieſt. Yet in ſome places this bleſſing was not given to perſons that married a ſecond time, nor was the prieſt permitted to be preſent at the marriage feaſt. This order was probably intended to diſcourage bigamy, or ſecond Marriage. The reaſon aſſigned by the Manual of *Sarum* for not repeating the benediction at a ſecond Marriage was, *Quia caro benedicta trahit ad ſe carnem non benedictam.* In England, under EDWARD the Third, A. D. 1321, many prieſts pronounced the ſacramental benediction at ſecond Marriages, for which they were ſuſpended; and they flocked in crowds to Rome to obtain from Pope JOHN XXII. a releaſe from the ſentence. Selden's Uxor. Ebr. Lib. ii. cap. xxvii.

† In our firſt book the paſſage ſtood thus, "As Iſaac and "Rebekah, after bracelets and jewels of gold given of the "one to the other, for tokens of their Matrimony, lived," &c.

THE

THE RATIFICATION OF THE CHURCH.

THEN the prieſt himſelf* joining together once more† the right hands of the man and the woman, and adopting the words of our Saviour, "Thoſe "whom God hath joined together, let no man put "aſunder;" ratifies the Marriage, and pronounces it valid, and indiſſoluble.

THE PUBLICATION OF THE MARRIAGE.

THE prieſt then addreſſing himſelf to the congregation, promulgates the Marriage‡. In the beginning of the addreſs, he recapitulates the mutual contract of the parties, and the preſcribed formalities, that have been gone through §. He then announces the legality of the Marriage. Every

* I ſay prieſt himſelf, becauſe, if I rightly underſtand the Rubric, and it ſeems ſufficiently plain, this joining is to be formed by his hands applied to their right hands. The junction thus made by the miniſter is a ſign that the man and woman are joined, not by themſelves, not by man, but by God. Yet I apprehend that the common practice is for the prieſt to deſire the parties to do what the Rubric directs him to do himſelf.

† *Once more* is perhaps not perfectly correct. The junction in the Marriage contract is not made by the prieſt, but by his direction. After receiving the woman, he *cauſes* the man with his right hand to take the woman by her right hand.

‡ This is peculiar to our own and ſome other reformed Churches.

§ The giving and receiving of gold and ſilver, as well as of a ring, is ſpecified in EDWARD's firſt book.

thing eſſential to its validity being now completed, he pronounces the parties to be man and wife, and the Marriage to be right and good, by the authority * of the Father, and of the Son, and of the Holy Ghoſt.

THE BENEDICTION.

After this, the prieſt pronounces a benediction upon the man and the woman, which is drawn up in imitation of the bleſſing preſcribed by God himſelf, in the Book of Numbers †. The firſt Marriage, celebrated in Paradiſe, was concluded with a bleſſing, and the example has been followed by the Chriſtian Church. Tertullian obſerves, that "the bleſſing of the Church ſealed the Marriage;" and this was thought ſo important a part of the nuptial rites, that the older forms of the ſolemnization of Matrimony, were ſtyled, *The order for bleſſing the eſpouſed*, ſometimes *the bleſſing of the prieſt*, and ſometimes *the bleſſing of God.*

In the Romiſh ritual there is no benediction, at leaſt none reſembling ours: but in the Greek offices we find a very ſolemn benediction, which has a conſiderable degree of affinity with our own. It

* Grotius obſerves, that to aſk the Apoſtles, *by what name they did thoſe things?* Acts iv. 7. and to aſk Chriſt, *by what authority he did thoſe things?* Matt. xxi. 23, means one and the ſame thing.

† After the words, *God the Father*, in 1 B. Edw. VI. is placed a ✠, to direct the prieſt to make a croſs upon the foreheads of the parties.

begins,

begins, "The Father, the Son, and the Holy "Ghoſt, the moſt holy and conſubſtantial Trinity, "the fountain of life, who have one divinity, and "one kingdom; bleſs you, and give you length of "days, fruitfulneſs, increaſe of piety and faith, fill "you with all the bleſſings of the earth, and fit "you for the enjoyment of his excellent promiſes, "&c."

Whatever is neceſſary to the validity of a Marriage being now completed, I ſhall treat the remaining part of the form more conciſely. Though the ceremony is complete, yet before the church diſmiſſes the aſſembly, ſhe concludes the office with ſuitable devotions. Theſe conſiſt of hymns, prayers, and exhortations; which the Rubric requires to be read, not "in the body of the church," where it directs the Marriage to be ſolemnized, but "from "the Lord's table *."

* I think it highly probable, that this latter part of the office was ordered to be read *in the quier* (EDWARD's firſt Book), or from the Lord's table, in order to connect the nuptial ceremony with the adminiſtration of the Sacrament, which, till the laſt Review, the Rubric ſaid "the new-married perſons muſt receive the ſame "day of their Marriage." I conjecture, but it is merely a conjecture, that the Reformers ordered the Marriage ceremony to be ſolemnized in the body of the church, and not before the Lord's table, to ſhew that Marriage was not a ſacrament. As the motive ariſing from ancient prejudice, for celebrating Matrimony in the body of the church exiſts no longer, it may admit of a queſtion, whether the whole office might not now be more properly performed in the chancel.

Pſalms and hymns become the ſolemnization of nuptial rites. The time of Marriage was always accounted a ſeaſon of joy, and it was often accompanied with ſinging, dancing, and inſtrumental muſic *. The former of the two Pſalms that are ſelected, appears to have been an *Epithalamium*, or nuptial ſong. It was probably ſung by the ancient Jews at their Marriages, and it has been admitted into the matrimonial office of almoſt every Chriſtian eſtabliſhment.

For the ſake of variety, we are likewiſe preſented with Pſalm lxvii. This, though a very beautiful hymn, and extremely proper to be uſed upon every occaſion of joy and feſtivity, yet being leſs applicable to the ſolemnity of Marriage, is, on that account, I conceive, leſs generally read in this office.

The hymns are ſucceeded by the leſſer Litany, the Lord's Prayer, and alternate ſupplications. Then follow three valuable Collects; the firſt prays for grace and ſpiritual bleſſings †; and the ſecond for that particular temporal bleſſing, which is one great end of the inſtitution of Marriage ‡: and

* Balls and dancing at Weddings were forbidden by the Council of Laodicea. Can. 53.

† In our firſt book, in lieu of the paſſage, "as thou didſt ſend "thy bleſſing upon *Abraham*," &c. ſtood, "didſt ſend thy Angel "*Raphael* to *Tobie* and *Sara*, the daughter of *Raguel*," &c.

‡ "That they may ſee their children chriſtianly and virtu- "ouſly brought up," was in the old books, "that they may ſee "their children's children unto the third and fourth generation" unto, &c.

therefore

therefore when the woman is paſt child-bearing, it is ordered to be omitted. The third Collect is of greater antiquity than either of the preceding. The introductory part reſembles the prayer of *Tobias* *, and the ſubſtance of many of the clauſes, is found in the *Greek* Euchology, and the Sacramentary of GREGORY the great. It beſeeches God to grant, that the man and woman may perform thoſe duties, which agreeably to the writer of the chief of the epiſtolary part of the New Teſtament, the holy eſtate of Matrimony myſtically repreſents; that the man love his wife according to the command of God, and the example of Chriſt; and that the woman may be loving, faithful, amiable, and obedient †. It concludes with a requeſt for both, that they may enjoy temporal bleſſings, and everlaſting felicity. Theſe Collects are followed by

THE FINAL BENEDICTION.

THIS benediction has a near relation to the ſubject of the laſt Collect. Here the prieſt pronounces by way of bleſſing, what he had there requeſted by petition.

To take leave of our friends, and to diſmiſs religious aſſemblies with a bleſſing, is natural and cuſtomary ‡. We therefore conclude this office by

* Tob. viii. 6.

† Before 1661, the paſſage here was, "that this woman may "be loving and amiable to her huſband as *Rachel*, wife as *Rebecca*, faithful and obedient as *Sarah*; and in all," &c.

‡ Gen. xlvii. 10. 2 Chron. xxx. 27.

a final benediction, which, though pronounced only by the mouth of his meſſenger, God is ready to beſtow, where the parties are properly diſpoſed to receive it.

THE EXHORTATION AND SENTENCES.

If there be no ſermon, declaring the reciprocal duties of huſband and wife, the miniſter is to read an exhortation, with ſome paſſages from the writings of St. Peter, and St. Paul; in which are ſet forth, firſt the duties of huſbands to their wives, and then the duties which wives owe to their huſbands.

The exhortation is addreſſed to all that are married, to all that intend to enter into the eſtate of Matrimony, and more eſpecially to the new married couple. Having recently engaged to live together, "according to God's holy ordinance," that is, agreeably to thoſe laws, which in his word he has ordained; it is fit that they ſhould hear and know, what theſe laws and duties are, which they have ſolemnly engaged to keep and perform.

THE RUBRIC AT THE END OF THE FORM.

Till the laſt Review of the Book of Common Prayer, &c. the Rubric here, ſtood thus: "The "new married perſons, the ſame day of their Mar- "riage, muſt receive the Holy Communion." And in all the former books *, between the *final*

* In 1 B. of Edward VI. the words, "Then ſhall begin the "Communion," are wanting.

benediction,

benediction, and the *concluding exhortation*, was this Rubric, " Then ſhall begin the Communion." And after the Goſpel ſhall be ſaid a ſermon, wherein ordinarily (ſo oft as there is any Marriage) the office of man and wife ſhall be declared, according to the Holy Scripture. Or if there be no ſermon, the miniſter ſhall read this that followeth: viz. the exhortation and the ſentences.

At the requeſt of the *Preſbyterian* commiſſioners at the *Savoy* conference, the laſt Rubric of this office was modelled into the form in which we now find it; and the Rubric laſt quoted, being by the alteration rendered in ſome degree unneceſſay, was diſcharged. Theſe variations I notice, principally for the purpoſe of ſhewing, that when the Communion is celebrated at the time of Marriage, the office muſt begin immediately after the final benediction, and before the exhortation and ſentences.

No ſpecial Collect, Epiſtle and Goſpel are appointed for the Communion, when it is adminiſtered at a Marriage. Of courſe thoſe for the preceding Sunday muſt be uſed, except the day be an Holiday, for which an appropriate Collect, Epiſtle and Goſpel are provided.

THE

ORDER

FOR THE

BURIAL OF THE DEAD.

WHOEVER is in any degree converſant with the writings of antiquity, whether ſacred or profane, requires not to be informed, that the moſt ancient nations, with whoſe hiſtory we are acquainted, have in general regarded the decent diſpoſal of the bodies of the dead, both as a civil duty and a religious rite. The Book of Geneſis notices the funerals of Sarah *, and of Abraham †, of Iſaac ‡, and of Jacob §, together with the particular care of the neareſt ſurviving relatives to perform what has been conſidered "the laſt and greateſt office of piety ‖." Even by the heathens the burial of the dead was eſteemed "a divine inſtitution, and a law of the "immortal gods ¶;" and they who performed this office were reckoned *juſta facere*, to do what piety

* Gen. xxiii. † Ib. xxv. ‡ Ib. xxxv. § Ib. l.
‖ Lactant. Inſtit. ¶ Eurip. and Sophoc.

and

and juſtice required, to diſcharge the debt of common humanity *.

David bleſſes the men of Jabeſh-Gilead, for having buried the body of Saul, and the bodies of his ſons †; and the Pſalmiſt, who wrote after the building of the temple, execrates thoſe, who had left the bodies of the faithful unburied, and expoſed to birds, and beaſts of prey ‡. Our Saviour calls the funeral preparation made by a devout woman, "a good work wrought upon himſelf;" and declared, that "wherever the Goſpel ſhould be "preached, what ſhe had done ſhould be told for a "memorial of her §." It was not uncommon for the earlier Chriſtians to carry off, even at the hazard of their lives, the bodies of the martyrs, which the barbarity of their perſecutors had left uninterred. To refuſe the uſual rites of ſepulture, was by Jews ‖, Chriſtians, and Pagans, eſteemed diſhonourable to the deceaſed, and an act of groſs inhumanity, even towards an enemy.

Interment, inhumation, or depoſiting the body in the earth, is certainly the moſt natural, and ap-

* Οικτου της κοινης φυσεως. Philo.

† 2 Sam. ii. 5. 1 Sam. xxxi. 12.

‡ Pſalm lxxxix. 2.

§ Matt. xxvi. 10, 11. Devout men carried Stephen to his burial, and made great lamentation over him. Acts viii. 2.

‖ A part of the judgment denounced againſt Jeroboam was, "Him that dieth of Jeroboam in the city, ſhall the dogs eat; and "him that dieth in the field, ſhall the fowls of the air eat." 1 Kings xiv. Neither was Jehoram buried with the uſual ſolemnities, nor in the ſepulchres of the kings. 2 Chron. xxi.

pears

pears to have been the moſt ancient and general method of diſpoſing of the dead. Some nations indeed burned the corpſe, and collected the bones and aſhes into an urn, which was afterwards uſually depoſited in the ground, but ſometimes preſerved above in teſtimony of extraordinary regard.—This method was once more eſpecially obſerved in Greece, and on the oppoſite coaſts of Aſia Minor; but it is probable, that even in thoſe countries, the burning of the corpſe was at no time ſo univerſal, as the peruſal of Greek and Latin poets may have led us to imagine.—By the Greeks burning and burying were promiſcuouſly practiſed, though even in Greece itſelf, burying has the better title to antiquity. CICERO informs us, that in the time of CECROPS, interment only was uſed: and when funeral piles were moſt in vogue, the common people, who could not defray the expences attending theſe rites, were generally interred.—The Jews invariably buried the body without burning*: A few paſſages indeed in both their hiſtorical and prophetical books, ſeem at firſt ſight to favour the notion, that they ſometimes burned the bodies of their kings; yet it has been thought by the beſt judges, that the burning here mentioned, is to be confined to the perfumes and ſpices, placed around

* The bodies of Saul and of his ſons were burnt by the men of Jabeſh Gilead. This probably was done not in conformity to any prior uſage, but merely to prevent a repetition of the indignities offered to them by their enemies.

the

the body, and in theſe inſtances kept burning during the ceremony of the interment.

The ancient Romans, as well as the Perſians, and other Eaſtern nations, interred their dead. NUMA POMPILIUS, the immediate ſucceſſor of ROMULUS, and the celebrated inſtitutor of the Roman religious rites, was himſelf buried; and from his time to that of CORNELIUS SYLLA, we find few inſtances of any other mode of diſpoſing of the corpſe. SYLLA was the firſt patrician, or perſon of rank among the Romans, whoſe body was burnt. He had deluged Rome with the blood of innocent citizens; and among other enormities, had violated the ſepulchre of MARIUS, whoſe body he cauſed to be dug up, and thrown into the ſtream of the Anio *. Dreading therefore the indignation of his countrymen, and apprehenſive that his remains might be expoſed to inſult, he ordered his body to be burnt †. In ſubſequent ages, the practice of burning the corpſe became pretty general among the Romans; but on the advancement of Chriſtianity it gradually declined, and about the cloſe of

* Aniena fluenta. Virg.

† PLINY notices this as an extraordinary circumſtance, and thinks it neceſſary to aſſign the reaſon for it. In the ſame place he tells us, that the firſt inſtitution of burning among the Romans aroſe from their having diſcovered that the bodies of thoſe, who had fallen in diſtant wars, had been dug up by their enemies, and ſubjected to various inſults. Families in general, he adds, continued the ancient mode of Burial by interment. Nat. Hiſt. Lib. vii.

the

the fourth century, it had entirely fallen into diſuſe *.

Of all nations in the world, the ancient inhabitants of Egypt, paid the greateſt attention to the preſervation of the body after death. They carried the art of embalming to ſuch perfection, that many bodies, it has been affirmed, have remained entire for upwards of two thouſand years, and have afterwards been carried, as curioſities, into other countries. Their extreme care in this reſpect, AUSTIN is diſpoſed to attribute, to their belief of a reſurrection †: but it is perhaps more reaſonable to aſcribe it

* At what time peculiarly, or for what reaſon the cuſtom of burning the body was laid aſide, does not appear. Archbiſhop Potter has obſerved, that the philoſophers were divided in their opinions concerning the compoſition of the human body, and the proper mode of diſpoſing of it after death. They who thought that the body was compounded of water, earth, or the four elements, inclined to have it committed to the earth. They who imagined fire to be the principle of all things preferred burning. For every one thought it the moſt reaſonable method, and the moſt agreeable to nature, ſo to diſpoſe of the dead as they might ſooneſt be reduced to their firſt principles. EUSTATHIUS aſſigns this as a reaſon for burning, that the ſoul, being ſeparated from groſs inactive matter, might be at liberty to take its flight to the heavenly manſions. If the practice of burning the body originated from this principle, we can eaſily account for its abolition after the introduction of Chriſtianity.

† Ægyptii vero ſoli credunt reſurrectionem, quia diligenter curant cadavera mortuorum. Serm. 120. As a further argument that the Egyptians had ſome imperfect notion of a reſurrection, it may be ſtated, that after the body was embalmed, it was rolled up

it ſimply to the partial fondneſs of ſurviving relatives and friends, or to the notion, which once prevailed in ſome countries of the Eaſt, that the ſoul, while its former habitation remained incorrupt, did not chuſe itſelf a new receptacle*. The Greeks and Romans we likewiſe find were extremely ſolicitous about the burial of their friends; being perſuaded, that till the body was committed to the earth, the ſoul could not be admitted into Elyſium, but muſt remain excluded from that happy region for one hundred years†. Though the Chriſtians rejected theſe fabulous notions of the heathens, and had no idea that the ſoul in its ſeparate ſtate could be affected by any neglect, or indignity offered to the body; yet "the ſure and certain hope of a "reſurrection to eternal life," was to them a ſufficient motive for paying peculiar reſpect to the body of the deceaſed, and the circumſtances of its burial. A brief account of the preparation of the body for interment, while it may gratify curioſity, will likewiſe illuſtrate the origin of many of our own cuſtoms. I proceed therefore to conſider

up in its funeral robes into the form of an aurelia, or butterfly in embryo; and that aurelias or butterflies were uſually painted on the outſide covering. See alſo SERVIUS on the words, *Animamque ſepulchro condimus.* Virg. Æn. iii. v. 67.

* The Egyptians, who were the deſcendants of *Ham*, aſſerted the immortality of the ſoul, its migration into other animals, and its return to the human body at a given period, not exceeding three thouſand years. Hence perhaps their pyramids, and other repoſitories for the bodies of the deceaſed.

† Centum errant annos. Æn. vi. 329.—Horat. Od. Lib. i. 28.

THE

THE MANNER IN WHICH THE EARLY CHRISTIANS TREATED THEIR DEAD.

AFTER watching and praying by the ſick perſon, a duty which even in time of perſecution, and of the plague, was never omitted *; the firſt care of the early Chriſtians upon his diſſolution, was to ſhut his mouth, and cloſe his eyes †. This was agreeable to that decency and decorum, which nature ſeems to dictate. It likewiſe correſponded to the uſage of the Greeks and Romans, before their converſion to Chriſtianity ‡. We learn however from PLINY, that in caſes where the body was intended to be burnt, the eyes were opened again after it was placed upon the funeral pile; for ac-

* DIONYSIUS, of Alexandria, in the account that he gives of the plague which in his time ravaged Egypt, notices in particular the extreme charity of Chriſtians towards their brethren. "They attended them when ſick, and ſupported them with their "arms, and upon their boſom. They cloſed their eyes and "mouths after they were dead, laid them out, watched by them, "embraced them, waſhed and clothed them with funeral robes, "&c. This, he obſerves, was accounted little inferior to mar-"tyrdom, for the ſurvivors ſoon had the ſame good offices done "to themſelves." To this he contraſts the conduct of the heathens. "They drove thoſe that were infected out of their houſes; "deſerted their deareſt friends; left the ſick to die in the ſtreets, "and the dead unburied. Still, in ſpite of all their multiplicated "caution, death was not to be avoided." Euſeb. Eccl. Hiſt. Lib. vii. Cap. xxii.

† Id. ibid. towards the end.

‡ See Potter's Gr. Antiq. vol. ii. p. 172.

cording to the rules of the Roman ſuperſtition, "it "was as neceſſary that the eyes ſhould be ſhewn to "heaven, as that they ſhould not be ſeen by men."

When the eyes and mouth were cloſed, the body was then laid out, and carefully waſhed with water. This ceremony, which was common to the Jews, Greeks *, and Romans, the firſt Chriſtians alſo adopted. Thus we read, "Tabitha fell ſick, and "died, whom when they had waſhed, they laid her "in an upper chamber." Waſhing the corpſe is mentioned by TERTULLIAN †, EUSEBIUS, GREGORY of *Tours*, GREGORY the great, BEDE and EGINHARD, (in their reſpective lives of St. CUTHBERT, and CHARLEMAGNE) and by others. It appears to have been retained in the Weſtern Church for many centuries, not as a myſtical ceremony, nor a religious rite, but as a civil uſage, and a decent preparation of the body for its burial ‡.

The next operation was embalming the body, or anointing it with aromatic antiſeptic unguents, to preſerve it from putrefaction. The art of embalming the Jews, probably borrowed from the Egyptians, by whom it is ſuppoſed to have been invented. In Geneſis we find, that about 1700 years before the birth of Chriſt, "Joſeph commanded his ſer-"vants, the phyſicians, to embalm his father, and

* SOCRATES before his death waſhed himſelf, to ſave his female attendants the trouble.

† Rigere, et pallere poſt lavacrum mortuus poſſum. *Apol. adv. Gent.*

‡ DURANT. de Rit. Ecc. Cathol. Lib. i. Cap. xxiii. Sect. 13.

"the

"the phyſicians embalmed Iſrael." Joſeph himſelf was embalmed, and put in a coffin * in Egypt. In like manner we read of Aſa †, "that the bed on "which he was laid in his ſepulchre, was filled "with ſweet odours, and diverſe kinds of ſpices, "prepared by the apothecary's art." And to mention a ſtill more memorable inſtance; after Joſeph of Arimathea had taken down the body of Jeſus from the croſs, "Nicodemus came, and brought a "mixture of myrrh and aloes, about an hundred "pounds weight. Then took they the body of "Jeſus, and wound it in linen clothes, with the "ſpices, as the manner of the Jews is to embalm, "or prepare the body for interment ‡."

The eyes and mouth being cloſed, and the body waſhed with water, and anointed with oil, or perfumes §, and in ſome caſes embalmed, it was then decently cloathed with the funeral garments. Theſe were commonly made of fine white linen, in which St. John informs us, the body of Jeſus was wound

* He was cheſted. See the analyſis given at the head of the Chapter.

† 2 Chron. xvi.

‡ The word here, John xix. 40, is, ἐνταφιάζειν, not θάπτειν. The manner of burying is expreſſed in the two verſes immediately following. Embalming was not common among the Jews, and it was confined to the rich. This circumſtance was probably mentioned by St. John, to prove that Jeſus was "he," who, as Iſaiah had foretold, "ſhould make his grave with the rich in his death." Chap. liii.

§ Aſperſaque myrrha Sabæo
Corpus medicamine ſervat.—PRUDENT. *ad Exeq. Defunct.*

up for burial *. PRUDENTIUS, in his hymn on the obſequies of the dead, mentions the white garment, which was the moſt uſual funeral dreſs †. Yet we find, that the bodies of the rich were ſometimes dreſſed in magnificent robes, embroidered with gold; and DURANT has obſerved, that at the obſequies of pontiffs, kings, and princes, ſplendid veſtments, and other decorations, were thought allowable ‡. This practice, which is noticed by EUSEBIUS, ORIGEN, and others, without being cenſured, JEROM has ſatyrized with his uſual ſeverity. "Spare "yourſelves, I beſeech you, ſpare at leaſt the riches "that you love. Why wind you up your dead in "garments ornamented with gold? In the midſt "of mourning and of tears, why does not ambi- "tion ceaſe? Is it becauſe the carcaſes of the rich

* Among the Greeks and Romans at this period, the body was ſometimes dreſſed in the neweſt and beſt robe, which the deceaſed had worn when alive.

Veſte tegens; tibi quam noctes feſtina, dieſque
Urgebam, et telâ curas ſolabar aniles.—VIRG. Æn. ix. 488.

At Rome, ordinary citizens were dreſſed in a white *toga*; Nemo togam ſumit, niſi mortuus. Juv. iii. 172, and magiſtrates in their *prætexta*. The Greeks employed the *pallium*, the cloak, or a white robe like that which they uſually wore. Before SOCRATES took the fatal draught, APOLLODORUS brought him a garment of great value, it being the deſire of the philoſopher to prepare for his funeral before he died. Potter, p. 181.

† Candore nitentia claro
Prætendere lintea mos eſt.

‡ DURANT. Lib. i. Cap. xxiii. Sect. 13.

" can rot only in ſilk * ?" The funeral veſtments of the Chriſtians were always new; upon which CHRYSOSTOM remarks, " We clothe the dead in " new garments, to ſignify their putting on the " new cloathing of incorruption †."

The corpſe thus robed in its funeral attire, and prepared for burial, was depoſited in a cheſt, or coffin, which was commonly made of wood. For in this inſtance, the primitive Chriſtians adopted the practice of the Greeks and Romans, in preference to that of the Jews, who only wound up the body in linen cloathes. The coffins, as we learn from AMBROSE, were at firſt generally plain, and without any ornamental covering. CONSTANTINE, however, was put into a coffin of gold ‡, or at leaſt overlaid with gold; which was covered with a rich purple pall. At Rome likewiſe the coffins of the nobility, and other opulent citizens, had a covering inwrought with gold thrown over them. On ſeeing one of theſe, which was caſt over the daughter of a rich Roman lady, JEROM ſays, " at " that moment, Chriſt ſeemed to me to call out " from heaven; That covering I do not recognize: " That garment is not mine: That ornament be-

* Parcite, quæſo, vobis; parcite ſaltem divitiis, quas amatis. Cur et mortuos veſtros auratis obvolvitis veſtibus? Cur ambitio inter luctus, lachrymaſque non ceſſat? An cadavera divitum, niſi in Serico, putreſcere neſciunt? *In vitâ Pauli Eremitæ.*

† Hom. cxvi.

‡ χρυσῃ λαρνακι. *Euſeb.* et *Soc.*

" longs

"longs to another." From this paſſage, and the quotation from JEROM in the former ſection, there is, I think, reaſon to ſuppoſe, that pompous and expenſive decorations at funerals, were not very common in his day.

From the time that the body was put into the coffin, till it was carried out for interment, it was watched and attended, by the relations and friends of the deceaſed, by charitable neighbours, and other perſons religiouſly diſpoſed. The body in the coffin, was ſometimes carried into the church, where PAULINUS ſays, he watched with the corpſe of AMBROSE, on the night before Eaſter. This office was more eſpecially performed in the night time, during which, the company aſſembled, ſung hymns, pſalms, and praiſes to God, as they were accuſtomed to do on the vigils preceding the feſtivals of martyrs *. In the Northern parts of England, eſpecially in the country and ſmaller towns, a ſimilar cuſtom is ſtill obſerved. The ſinging of pſalms indeed, is in a great meaſure fallen into diſuſe: but the older part of the village watches by the corpſe till towards midnight, and then the younger till the morning. The time, among the older people at leaſt, is ſpent in reading aloud por-

* See GREGORY NYSSEN. Epiſt. ad Olympium de morte Macrinæ.—Cadaver exanime lotum, juxta morem, atque conſtrictum, fratribus circumquâque pſallentibus, in feretro jacuit. Ecce pſallendi morem, circa feretrum in quo jacet cadaver. PETRUS DE HONESTIS, *Epiſt. Lib.* v. *Cap.* vi.

tions of Scripture, or in ſerious and edifying converſation.

The Jews, who did not bury in coffins, but ſimply wound up the body in linen, carried out their dead on a bier; but the Chriſtians carried theirs on their ſhoulders. This office was commonly performed by friends, or near relations; and oftentimes in caſes of plague, or perſecution, by charitable perſons of diſtinction; who choſe rather to run the riſk of ſacrificing both their fortunes and their lives, than to leave this laſt office of Chriſtian charity unperformed. In the four firſt centuries, we have numerous inſtances, where men and women of eminent ſanctity, were borne upon the ſhoulders of biſhops, and of the clergy of ſuperior order.

Both in the Eaſtern and Weſtern Churches, the prieſts at the funeral proceſſion went, as they are by our Rubric directed to go, before the corpſe; and next to it came the more immediate friends of the deceaſed. After them the reſt of the company followed. This order of the funeral proceſſion, divines and moraliſts have remarked, is "an admo-" nition to the ſurvivors, that their deceaſed bro-" ther is gone before them to the place, whither " they muſt ſoon follow *."

Another circumſtance relating to the mode of burying the dead, is, that in peaceable times, when

* Præcedenti pompâ funebri, vivi ſequuntur, tanquam haud multo poſt morituri (*Al. ab Alex.*). Funus interim procedit. Sequimur, "quaſi poſt ipſum morituri." See *Donat.* on *Terence's And.* Act 1. Sc. 1. v. 101.

perſecution

perſecution was either ſuſpended, or had ceaſed to rage, the corpſe was always carried forth with pſalmody to the grave. The *apoſtolic conſtitutions*, direct the bodies of the faithful to be carried forth with ſinging, and cite ſome of the paſſages that were more generally uſed. CHRYSOSTOM likewiſe both aſſigns the reaſon of the practice, and acquaints us with various particular portions of the pſalms and of hymns, ſelected from the Old and New Teſtaments, which were ſung on theſe occaſions. "What," ſays he, "mean our hymns? Do we "not in them glorify God, and give him thanks, "for having crowned our departed brother, for "having delivered him from trouble, and freed "him from all fear? Conſider what you ſing: "*Turn again then unto thy reſt, O my ſoul, for the* "*Lord hath rewarded thee* *. *Though I walk* "*through the valley of the ſhadow of death, I will* "*fear no evil, for thou art with me* †. Conſider, "I beſeech you, the meaning of theſe paſſages. "If you believe what you ſay to be true, why do "you weep and lament, and make a mock of "ſinging? If you diſbelieve it, why do you play "the hypocrite ſo far as to ſing them ‡? We "ſhould

* Pſalm cxvi. 7. † Pſalm xxiii. 4.

‡ This argument CHRYSOSTOM frequently employs to diſſuade men from immoderate grief. "To ſorrow as men without hope "for them that ſleep in the Lord is," he ſays, "contrary to the "pſalmody uſed by the Church, and expoſes Chriſtians to the ri- "dicule of the heathens. Theſe Chriſtians (as the heathens ar- "gued) talk finely and philoſophically of the reſurrection of the

" ſhould be aſhamed," continues CHRYSOSTOM, " to carry out our dead in this manner. The ob- " ject of the pſalmody, the prayers, and the ſolemn " meeting of fathers, and the multitude of brethren, " is, not to lament and mourn, but to give God " thanks for having taken unto himſelf our de- " ceaſed brother."

JEROM alſo frequently ſpeaks of Pſalmody, which he repreſents as one chief part of the funeral ſolemnity, and as a cuſtom univerſally received from ancient tradition*. In particular he ſtates, that at the funeral of a woman of diſtinction in Paleſtine, which was attended by a prodigious concourſe of the clergy and laity, there was none of that howling and lamentation which was cuſtomary among the heathens. During the proceſſion to the place of interment, Pſalms, he ſays, were ſung in Greek, Latin, and Syriac, ſome part of the company underſtanding one language, and ſome another †.

Pſalmody,

" dead. But is their conduct conſonant to their doctrine? While " in words they profeſs to believe a reſurrection, their actions ſhew " that they deſpair of it."

* To be deprived of the ſolemnity of pſalmody was accounted a great misfortune and hardſhip. The privilege of pſalmody was in general allowed to all, except thoſe who had laid violent hands upon themſelves, or had been executed for ſome civil crime, or who had either wilfully omitted to be baptized (the regular introduction into the Chriſtian Church) or had been expelled from it by excommunication.

† How much leſs ſolemn and decent were the funerals of the heathens, will appear from the moſt conciſe ſtatement. Their funeral

Pſalmody, which was ſo much eſteemed in the antient Church, ſtill conſtitutes a principal part of the funeral ſolemnity in ſome of the more northern counties of this kingdom. In theſe remote diſtricts, the uſe of hearſes is little known, and the corpſe is generally carried to church upon the ſhoulders of friends and neighbours. During the proceſſion pſalms are ſung, which if the perſon deceaſed reſided in the town, or village where the church ſtands, are continued from the door of his houſe to the gate of the church-yard. If the reſidence of the deceaſed be at a conſiderable diſtance from the church, the pſalmody is occaſionally diſcontinued, but it is always reſumed, when the proceſſion paſſes through hamlets, or by ſingle houſes occupied by yeomen, or near places where croſſes were formerly erected *, as well as when they approach the church.

From the concurrent teſtimony of the more early writers, the fact is inconteſtable, that the primitive

funeral proceſſions were attended by muſicians of various kinds, playing upon pipes, trumpets, cornets, and other inſtruments. Theſe were followed by the *mourning women (præficæ)*, who were hired to make lamentation, to teach others how to lament, and to ſing the *Næniæ*, or funeral ſongs. After them came the *players* and *buffoons (hiſtriones et ſcurræ)*, who ſung and danced, and ſometimes entertained the company by appoſite quotations from dramatic writers.

* At ſome particular ſpots, near which I preſume croſſes once ſtood, it was even of late years uſual to reſt the coffin upon two ſtones, and for all the company to kneel around it, about as long as a *Pater-noſter*, and *De Profundis* could be repeated.

Chriſtians did ſometimes offer up both private and public prayers for the dead; that is, for "all the "ſervants of Chriſt departed this life in his faith "and fear *." For ſaints and martyrs †, and not for ordinary Chriſtians only, they offered up prayer as well as praiſe. They gave thanks to God, as is now the cuſtom in the Church of England, "for "delivering the deceaſed out of the miſeries of "this ſinful world," and they prayed, that he would receive to himſelf, to reſt and happineſs, the ſouls that he had taken out of this world, and that at the general reſurrection, he would conſummate the glory and bliſs of his elect, both in body and ſoul. Orations were likewiſe very frequently made in honour of thoſe, who had been eminent for

* So did the Church of England in its firſt Book of Common Prayer, at the concluſion of the prayer for *Chriſt*'s *Church militant* in the Communion, as well as in the Burial Office. The alterations afterwards made in theſe paſſages, and the different turn given to the ſentences, ſhew that our Reformers were, on further examination and more mature conſideration, not diſpoſed to countenance prayer for the dead. I do not recollect a paſſage in the Book of Common Prayer, which can be ſuppoſed to countenance prayer for the dead, except this in the Litany, "Remember not, "Lord, our offences, nor the offences of our forefathers." And here we do not pray, that God would forgive our forefathers their ſins, but that their ſins may not be viſited upon us their deſcendants.

† Yet the Romaniſts have pretended, that the early Chriſtians prayed not for martyrs, who were already with God, but for ordinary Chriſtians, whoſe ſouls were yet in purgatory. At the time of which I ſpeak, neither this diſtinction nor purgatory had been heard of.

piety and virtue *. A deacon read ſuch portions of Scripture, as contained promiſes of the reſurrection, and appropriate pſalms and anthems were ſung at the interment, as well as during the proceſſion. The Euchariſt was likewiſe commonly celebrated, when the funeral happened to be in the morning, for at that time, the Communion was generally received by all faſting †.

The prayers and praiſes offered up to God for the dead, were commonly accompanied with acts of charity to the living. The heirs and relations of the deceaſed, made donations to the clergy, provided entertainments for their friends ‡, and gave alms liberally to the poor §. Their almſgiving is mentioned with approbation, and the practice is often recommended by CHRYSOSTOM and JEROM. Some likewiſe gave alms and entertainments on the

* This practice the Chriſtians adopted from the Pagans. Funeral orations were very common both in Greece and at Rome, where it was thought no ſmall acceſſion to the happineſs of the deceaſed to be eloquently commended.

† Sacramenta altaris non niſi a jejunis celebrentur. Con. Carth. iii. A. D. 252.

‡ The cuſtom of making entertainments at funerals is very ancient. ACHILLES, as repreſented by HOMER, gave a ſplendid entertainment on board his ſhip before the funeral of PATROCLUS; and PRIAM another at his palace, after the funeral of HECTOR. See the beginning of the twenty-third Book of the Iliad, and the end of the twenty fourth. The object of the company's meeting at the houſe of the neareſt relatives of the deceaſed was to divert their ſorrow.

§ The Romans upon theſe occaſions diſtributed raw meat among the people.

anniverſary

anniverſary of the funeral, but as great exceſſes were often committed at theſe feaſts, the practice in proceſs of time was laid aſide; and for the ſame reaſon, the feſtivals held at the graves of martyrs were ſuppreſſed.

After the body was placed in the coffin attired in its funeral robes, it was cuſtomary for the Greeks and Romans to bedeck it with garlands and chaplets of flowers *. Though TERTULLIAN reprobates this cuſtom as heatheniſh, yet it was not unuſual among the early Chriſtians, to ſtrew evergreens and flowers upon the grave. The practice is mentioned both by AMBROSE and JEROM, but without either cenſure or commendation. "I will not," ſays AMBROSE, on the death of VALENTINIAN, "I will "not ſprinkle his tomb with flowers, but his ſpirit "will I bedew with the odour of Chriſt. Let

* The ceremony of decorating the corpſe with flowers, as practiſed by the heathens, was either taken from the funeral games, where the conquerors were rewarded with crowns of leaves, as ſignifying that the dead had finiſhed their courſe: or it was deſigned to expreſs the never-fading pleaſures, which the dead were ſuppoſed to enjoy upon their removal out of this troubleſome world (Potter's Antiq. V. ii. p. 184). In Chriſtian countries, where the ſame ceremony is ſtill in ſome degree prevalent, it is probable that the flowers are intended to repreſent the ſhortneſs and fragility of human life. This at leaſt is the uſe which the Scripture teaches us to make of the vegetable creation, when applied as moral emblems. "All "fleſh is graſs, and the goodlineſs thereof as the flower of the "field." Iſ. xl. 6. "Man cometh forth like a flower, and is "cut down." Job xiv. 2. "As for man his days are as graſs, as a "flower of the field, ſo he flouriſheth." Pſalm ciii. 15.

"others

" others ſcatter lilies from full baſkets: My lily is " Chriſt. With this flower will I conſecrate his " remains." And JEROM thus praiſes PAMMACHIUS, in his epiſtle, on the death of his wife. " Other huſbands ſcatter upon the tombs of their " wives, violets, roſes, lilies, and purple flowers *, " and by theſe offices ſeek to aſſuage their grief. " But our friend PAMMACHIUS moiſtens the " venerable aſhes of his departed wife with the " balſam of almſgiving."

OF CHRISTIAN CEMETERIES, OR BURYING PLACES: THE ORIGIN OF CHURCH-YARDS, AND OF BURYING IN CHURCHES.

IN ſome parts of ancient Greece, the houſes in which viſitors, or travellers, lodged in the night,

* To this ceremony there is a moſt beautiful alluſion in the ſixth book of the Eneid, which AMBROSE and JEROM ſeem not to have forgotten, when they compoſed the paſſages cited above.

Manibus date lilia plenis
Purpureos ſpargam flores, animamque nepotis
His ſaltem accumulem donis, et fungar inani
Munere. Verſe 883.

Thus tranſlated by Dryden:

Full caniſters of fragrant lilies bring,
Mix'd with the purple roſes of the Spring:
Let me with funeral flowers, his body ſtrow,
This gift, which parents to their children owe,
This unavailing gift, at leaſt I may beſtow.

Verſe 1222.

were

were called cemeteries; (κοιμητηρια) that is, chambers for ſleep, or dormitories. And in every language of the world, death has uniformly been expreſſed in terms or figures of ſpeech, which convey the idea of reſt or ſleep. In the New Teſtament in particular, the dead are frequently deſcribed as "aſleep," as "thoſe that ſleep in "Chriſt:" And the ancient fathers frequently remark, that "death is not death, but ſleep, and "temporary repoſe*." Hence among the early Chriſtians, the name cemetery was given to the place, where the bodies of thoſe that "had fallen "aſleep," were depoſited till the morning of the reſurrection.

The cemeteries of almoſt all the nations of the world, were ſituated at a diſtance from towns, and the manſions of the living; and no people whatever, except the Chriſtians of the middle and latter ages, have thought temples, or places of public worſhip, fit receptacles for the bodies of the dead.

In the patriarchal age, the places in which God was pleaſed to manifeſt himſelf to his people, were eſteemed more holy than others, but in them they did not preſume to bury their dead. For the grave of Sarah, Abraham choſe neither the plains of Mamre, nor Morah, not the land of Moriah, nor any other ſpot of ground, where it is recorded that God had appeared to him, after he was departed

* Chrysost. Hom. 21. ad Pop. Antioch.—Id. Hom. 69.—Jerom. Ep. 29. ad Theodoram.

from

from Charran. He purchaſed the field of Ephron, and there he buried her in a cave. In the ſame family burying place was Abraham himſelf interred, as well as his ſon and grandſon Iſaac and Jacob, with their reſpective wives Rebekah and Leah. Joſeph was embalmed in Egypt, but he was buried in Canaan, "in a parcel of ground which Jacob "bought; and it became the inheritance of the "children of Joſeph."

From a review of the laws delivered in the wilderneſs, reſpecting defilement by the dead, I conceive that no Iſraelite would bury a dead body in his tent, or near the place of the ſanctuary *. When the Jews ſettled in Canaan the ſame laws were in force. They never buried in towns or villages, and a corpſe was not permitted to remain a ſingle night within the city of Jeruſalem. The kings of Judah, however, had burial places on mount Sion, which was then within the walls of the city. Still they were buried in an open field, "in the field of burial which belonged to the kings." Mount Sion was above 700 feet high, and its top more than two miles in circumference; and excepting the kings, all the Jews were buried without the city. The ſepulchre of Joſeph of Arimathea, in which the body of our Lord was laid, was at

* Joſias, in order to profane and pollute the altars conſecrated to idols, burned upon them dead men's bones. 2 Kings xxiii. 16, 20. See alſo Ezek. vi. 5.—It is a maxim, not peculiar to the Jews, that holy places are polluted by dead bodies and dead men's bones.

ſome

ſome diſtance from Jeruſalem, and the grave of Lazarus was not in the village of Bethany, but near it in a cave. The inhabitants of Nain had carried the dead man, whom Jeſus reſtored to his mother, out of the gates of the city, before Jeſus met the proceſſion; and "the bodies of the ſaints "that ſlept aroſe after his reſurrection, and came "out of the graves, and went *into* the holy city."

By the old Roman laws of the twelve tables, interment within the walls of a city was ſtrictly prohibited, and the place of inhumation was ſome encloſure allotted for the purpoſe by the wayſide. The Emperors AUGUSTUS and TIBERIAS were buried by the ſide of the *Appian* way. St. Paul is ſaid to have been buried beyond the Tiber in the *Triumphal* way, and St. Peter in the *Oſtian*. The practice of burying without the city, and near ſome highway, was indeed ſo common, that JUVENAL, ſpeaking of the dead in general, deſcribes them as buried near ſome one or other of the public roads:

Quorum Flaminiâ tegitur cinis atque Latinâ. Sat. I.

They were buried here, that the tombs might be conſpicuous, and might remind thoſe who paſſed by of their own mortality. Hence likewiſe the frequent inſcriptions on the ſides of the public roads, "Siſte, viator. Aſpice, viator," &c. Though the Grecians were ſometimes buried in private family vaults in their own lands, and occaſionally near their own houſes, yet theſe were at a diſtance from

from cities*; and their general cuſtom was to depoſit their dead in public burial places without the city or town, and near the high way.

The firſt Chriſtian cemeteries were vaults, or large cavities under ground, which they commonly dug in fields near the public roads. JEROM's deſcription of theſe catacombs, agrees with thoſe that have been given by more modern writers. He has told us, that "when he was a boy, and lived at "Rome, (whither he was ſent for the purpoſe of "proſecuting his ſtudies) he and his ſchoolfellows, "uſed on Sundays to viſit the ſepulchres of the "Apoſtles and Martyrs; that he frequently de-"ſcended into the vaults, which were dug deep in "the earth, and contained on each ſide along the "walls, the bodies of thoſe that had been buried. "The vaults," he informs us, "were lighted only "by ſmall crevices†, left open at the top, and all

* Though CICERO poſitively tells us, that the Athenians affirmed that they had never allowed any perſon whatever to be buried in their city, yet it is clear that other States of Greece occaſionally interred at the public expence ſome few of their moſt eminent men in the midſt of the city, even near the forum (CICERO, Lib. iv. Ep. xii. THUCID. Lib. v. on the funeral of BRASIDAS, who fell at Amphipolis). When ARATUS, the prince and deliverer of Sicyon, died, it was queſtioned whether he might be buried in that city, and the Delphic oracle was conſulted, which diſpenſed with the obſervation of the ancient law.

† When BARONIUS viſited theſe ſepulchres, the crannies had been ſtopped up. The cemetry of *Priſcilla*, then lately diſcovered, which was three miles from the city of *Rome*, might, he ſays, for the largeneſs of it, and its divers windings, be called a ſubterraneous city.

" around was ſo dark, that it was neceſſary to ſtep " with great caution. The ſcene," he ſays, " re- " minded him of the Pſalmiſt's expreſſion, ' let " them go down quick into hell, i. e. alive into " *hades;*' (*Pſalm lv. 15.*) and of Virgil's

" *Horror ubique animos, ſimul ipſa ſilentia terrent* *."

In theſe ſubterraneous manſions, aſſemblies likewiſe for the purpoſe of divine worſhip, were in the three firſt centuries frequently held. For as DIONYSIUS of *Alexandria* has obſerved, " in time of " perſecution every place is a temple, whether it be " a field, a wilderneſs, a ſhip, or a priſon †." Hence it is, that in the earlier ages, cemetery and oratory, though far from being ſynonimous terms, were ſometimes promiſcuouſly uſed. Still this is no argument whatever, in favour of the opinion, that the primitive Chriſtians buried their dead either in or near churches, or places of public worſhip ‡.

Not

* The cemeteries near Rome are more celebrious, thoſe near Naples more ſpacious and magnificent.

† Ap. Euſeb. Eccl. Hiſt. Lib. vii. Cap. xxii.

‡ Another, and the principal, ſource of this erroneous notion ariſes from the frequent mention that we find in the Fathers and Hiſtorians, of religious meetings at the graves and tombs of ſaints and martyrs, and from an ideal aſſociation of ancient with modern cuſtoms. It ſhould be remembered, that after Chriſtianity became the eſtabliſhed religion, and churches were erected in towns and cities, the feſtivals of martyrs were ſeldom celebrated in them. On theſe occaſions the people left the city churches, went out into the country, and held their aſſembly at the tomb or cemetery, where the martyr, whoſe anniverſary they commemorated, lay interred.

Not only large and populous cities, but every town and village appear to have had cemeteries at a little diſtance, for the burial of the dead. Within the three firſt centuries of the Chriſtian Era, no corpſe, unleſs by connivance or tranſgreſſion of the law, was interred within any city or town. Even the pagans, when the body was burnt, were obliged to depoſit the aſhes, which could not putrify, nor

interred. This was not a matter of compulſion, but of choice. It was meant to do honour to the memory of the martyrs, and the greateſt honour that can be done to them, CHRYSOSTOM and others have a thouſand times told us (though not *totidem verbis*) is to imitate their example. Where could the eloquent panegyriſt more efficaciouſly extol the praiſes of the ſaint, than at the grave of the martyr? At what other place could he hope, with equal ſucceſs, to inflame his auditory to love the virtues, and emulate the fortitude of the moſt renowned champions of the Chriſtian faith?

In the former times of perſecution the caſe had been widely different. Then the Chriſtians durſt not meet for the purpoſe of public worſhip in their *oratories*, or rooms in private houſes. Their cemeteries (the *cryptæ* of JEROM and the *arcæ* of TERTULLIAN) were the only places in which they could with any degree of ſafety hold religious aſſemblies. Even ſo late as the time of ATHANASIUS, we find that after "the Arian troops had beſet "the church, and converted the houſe of prayer into a field of "battle," the orthodox retired from the city to the cemetery, to perform their public devotions (Athan. ap. Socr. Lib. ii. Cap. xxviii). What I mean to impreſs is, that, excepting at the annual feſtivals of martyrs, no public meetings were held at their tombs; and that, except in caſes of extreme neceſſity, the Chriſtians never celebrated divine ſervice in the repoſitories of the dead.

contaminate the air, without the walls of the city *.

After the erection of churches †, eſpecial care was taken for ſeveral centuries, to prevent the interment of any corpſe in them. The firſt inſtances upon record of this practice, occurred at Conſtantinople, where ſome Chriſtians, under pretence that the laws againſt burying in cities, did not extend to churches, buried in them the bodies of their departed friends. THEODOSIUS upon this made a new law, which expreſsly prohibited all interment in any church; and which directed, that all bodies, whether depoſited in coffins, or reduced to aſhes, and encloſed in urns, ſhould be carried out of the city. For this regulation he gives the ſame reaſons that are aſſigned by former writers and legiſlators, "That the tombs might exhibit to travellers and "others, examples of mortality, and memorials of "the condition of humanity: and that at the "ſame time the health of the living might not be "injured."

The firſt Council of *Braga* in Spain, held A. D. 563, obſerves, that this cuſtom of burying without

* In urbe ne ſepelito, neve urito, was a ſtanding law among the Romans. Cic. de Leg. Lib. ii.

† The early Chriſtians had no other churches than rooms in private houſes; neither does it appear that theſe were ſeparated from common uſe, though they were the appointed places of public worſhip (MOSHEIM's Ecc. Hiſt. vol. i. p. 187). MEDE is of a different opinion, which BOHMER has examined, and I think refuted (Juris Eccleſiæ Antiq. Diſſert. ii. de Antelucanis).

the

the walls, was ſtill retained by the cities of France, and the Council uſes this as an argument, why no perſon ſhould be buried in any church in Spain. In France the ſame practice was enforced, by two Councils held under CHARLEMAGNE, about the year 810. "And let no one bury a dead perſon in the "church," is a rule in the capitulars of that emperor *.

The origin of burying in churches, is principally to be aſcribed to the particular honours that were paid to ſaints and martyrs. In the fourth century, churches were frequently erected near the places where the tombs of martyrs had ſtood, and where in time of perſecution, the Chriſtians had been accuſtomed to aſſemble, for the celebration of divine worſhip. Sometimes likewiſe, the aſhes and bones of ſaints and martyrs were brought into churches, built in cities. Theſe were depoſited in vaults and graves, made under the altar, or under the chancel †.

* Yet before this period we find that ſome bodies had been buried in churches in France: for the ſeventeenth Canon of the Council of *Tribur* (one of the two above alluded to), while it prohibits the interment of the laity in the church, orders, "that "the bodies anciently interred there ſhall not be caſt out, and "that the pavement ſhall be made even that no veſtige of a grave "may appear." The Canon alſo directs, that "if, on account "of the multitude of bodies lately buried, this cannot eaſily be "done, the place ſhall be converted into a polyandrium, or ce-"metery, and the altar removed to a place, where the ſacrifice of "the Euchariſt can be religiouſly offered."

† No relics were put upon the altar, or kept above ground before the tenth century. MABILLON.

But no bodies were yet permitted to be buried within the walls of the church. JUSTINIAN reſcinded the law of THEODOSIUS, ſo far as it compelled all people to bury without the city, but retained the latter clauſe, which prohibits all from burying within the ſeats of the Apoſtles and Martyrs. The Council of Nantes, held about A. D. 658, firſt "permitted the people of France to bury "in the atrium, or porch, or outer buildings of the "church, but not within the church itſelf, nor "near the altar where the Body and Blood of "Chriſt are conſecrated."

The Conſtantinopolitan Emperors thought it a great honour to be buried, not in the church, not near the remains of the Apoſtles, Saints, and Martyrs, but without the church, in the atrium, veſtibule, or church porch. The higheſt ambition of CONSTANTINE himſelf was, in the language of CHRYSOSTOM, "to be buried before the door of "the fiſhermen*, and to be their porter." The example of CONSTANTINE was followed by other Emperors, who from this period, were ſometimes buried within the city, yet not within the church, but before the doors of the church, or in the porch †.

* He was buried in the porch of the great church at Conſtantinople, which he built in honour of the twelve Apoſtles. The pride of the Emperor CHRYSOSTOM inſults with at leaſt equal pride. He ſays, what porters were to princes, princes are now to fiſhermen.

† In the ſame porch, in which CONSTANTINE was interred, were buried THEODOSIUS in 395, and ARCADIUS in 407.

When

When Emperors and Princes became emulous of being buried in the veſtibule of the church, nobles, courtiers, and perſons of diſtinction, who had been honoured with their preſence when living, would naturally wiſh to lie, not too far ſeparated from them, after their deceaſe. The clergy imitated the example of the Emperors, and were ſometimes buried in the porches of their reſpective churches. After the crown bowed to the croſs, the Roman eccleſiaſtics went a ſtep further, and pretended to the right of lying, when dead, within the walls of the churches, where they had officiated, when living. If Princes were admitted into the porch, might not prieſts and prelates without preſumption, make their graves at the altar?

Princes, eccleſiaſtics, and nobles, having thus got admiſſion to be buried in the church, church porch, and near the walls on the outſide of the edifice, the greateſt and wealthieſt among the people ſaw no reaſon, why the ſame favour ſhould not be extended to them; for in the grave they conſidered all men to be equal; and though neither ſanctity of life, nor the friendſhip of the clergy could obtain this indulgence, ſome courteous obligation might. Though graves, in churches and adjoining places, were not to be ſold, and nothing was to be demanded for interment in them, yet a handſome legacy bequeathed to the church, where the devout teſtator humbly expreſſed his ardent deſire to be interred, operated like a charm, whoſe influence could not eaſily be reſiſted.

The practice of burying in and near churches, thus introduced by vanity and pride, was encouraged by the ſuperſtition of the age; and that ſuperſtition was cheriſhed and nouriſhed, by the avarice and artifice of a corrupt and deſigning clergy. The grateful reſpect of the earlier Chriſtians for the memory of the martyrs to the faith, became an inexhauſtible ſource of innumerable errors and impoſtures. In the age of AMBROSE, JEROM, and AUSTIN, the bones, or aſhes of Apoſtles and Martyrs, had been tranſported into churches, and depoſited under the altars. Theſe *relics* were afterwards inveſted by the prieſts, with an imaginary power of working miracles, healing diſeaſes, curing infirmities, and delivering their votaries from all calamity and danger.

The laity were perſuaded, that the efficacy of *relics* extended, not only to the living, but alſo to the dead: That whilſt, through the interceſſion of the ſaints, ſpiritual and temporal bleſſings were obtained, the felicity of the ſoul likewiſe in its ſeparate ſtate was promoted, and the body prepared for a more glorious reſurrection, and happy reunion with it. It is not ſurpriſing, therefore, that the altars, where the aſhes of their ſuppoſed heavenly patrons were depoſited, ſhould be crowded with proſtrate ſupplicants, and that the living ſhould be ſolicitous to bury their dead friends, near to relics, poſſeſſing, as they believed, ſupernatural agency, and in whoſe ſuccours they were taught to confide.

Under the pretence of benefiting the dead ſtill

further, but in reality to enrich themſelves, the Romiſh eccleſiaſtics invented, and introduced the doctrines of *merits*, *purgatory*, and other *fond conceits*, which are juſtly cenſured by our articles of religion. About the ſame time, and with the ſame view, were inſtituted *maſſes for the departed*, the virtue of which alleviated the pains of purgatory, and finally redeemed ſouls from its power. What alienation of family eſtate, what endowments to the church, however ample, could be a ſacrifice adequate to the advantage of being buried in the vicinity of relics, and altars, from which ſuch ineſtimable benefits were to be derived?

From the ſixth to the tenth century, eſpecially during the latter part of this period, Kings, Biſhops, Prieſts, founders of churches, and others, were in many places allowed to be buried within the walls of the building, and the laity under the walls, that is, near to the church on the outſide. Yet in England, it does not appear, that at the cloſe of the ſeventh century, any corpſe had been buried in the church; for THEODORE, the celebrated Archbiſhop of Canterbury, was interred within the cathedral, becauſe the whole of the porch was occupied, by the bodies of ſix of his predeceſſors in that ſee *.

* The *Auſtin* monaſtery was built without the walls of Canterbury, as ETHELBERT and AUSTIN in both their charters intimate, that it might be a dormitory or cemetery for them and their ſucceſſors, that is, for the Kings of the Anglo-Saxons and the Archbiſhops of Canterbury for ever. *Burn's Eccl. Law from Hen. par. Ant.*

After the middle of the eighth century, CUTHBERT, Archbiſhop of Canterbury, introduced from Rome into England, the practice of converting the ground near the church, into a common cemetery; and obtained a papal diſpenſation for "*making* "*cemetries near churches, even in cities**." From this era, we may date the cuſtom of burying within the walls of cities, and the origin of church-yards in England †. All churches erected in the ninth, tenth,

* The Chriſtians always formally conſecrated their churches, after churches were erected; but in the earlier ages no mention is made of the conſecration of their cemeteries, though for many centuries previous to the formation of church-yards this practice generally prevailed. GREGORY, of *Tours*, who wrote about A. D. 573, and is the firſt that notices it, expreſsly affirms, that "the places of the ſepulchres were in his time conſecrated by "ſacerdotal benediction." (*Durant. Lib.* i. *Cap.* xxiii.) In England, burial places were not conſecrated before the days of St. DAVID, Archbiſhop of *Menew*, who is ſaid to have lived 145 years, and to have introduced that ceremony here. The ſeparating of a ſpot of ground from all ordinary uſes, and appropriating it for a burial place by prayer, and other ſolemnities, is a pious and laudable cuſtom; but the health of the living, and common decency ſeem to require, that "theſe peculiar places, "where the bodies of the ſaints reſt in peace, and are preſerved "from all indignities," be at a diſtance from cities and towns. Church-yards likewiſe ſhould not be crowded with corpſes; much leſs ſhould juſt occaſion be given for the complaint, that "*churches* "themſelves have been, in ſome places, converted into *charnel-* "*houſes.*"

† The origin of the cuſtom of burying in, and near churches, I have already traced with ſufficient minuteneſs. The reaſon which, in the ages of popery, was moſt commonly alledged for the practice

tenth, and following centuries, had cemeteries either around, or near them *.

In the Eaſt, LEO the wiſe, about A. D. 900, reſcinded the ancient laws againſt burying in cities; but he gave no licence to bury in churches. And in the beginning of the tenth century, all the laity both in the Eaſt and Weſt (excepting only ſuch individuals, as were denied the right of Chriſtian burial) appear to have been admitted to the privilege, of being interred in the church-yard.

In England, the church-yard is now intended for the uſe of the pariſhioners, and others dying in the pariſh; who, as the civilians expreſs it, are entitled to burial there of common right. But no clergyman is compellible to bury any extra-parochial

practice, was "*the benefit of the dead*, whoſe friends and relations, as often as they came to theſe ſacred places, ſeeing their "graves, might remember them, and pray to God for them." In favour of interment in church-yards, our Ritualiſts have aſſigned nearly the ſame reaſon that was anciently given, for burying by the ſides of public roads; "that as we approach the "houſe of prayer, we may, by the proſpect of the tombs of our "friends and relations, be reminded of our own mortality." And it is certain, that in the truly philoſophic mind, nothing excites more ardent or more affectionate devotion than the remembrance of death, and the contemplation of our future ſtate of exiſtence.

* SPELMAN ſatisfactorily proves, from intrinſic evidence, an inſcription found at *Glaſtenbury* to be ſpurious. It has the words, "This church and church-yard" (eccleſiam ipſam cum cœmeterio). Church-yards, or cemeteries near churches, were unknown in England at leaſt 600 years after the pretended date of this forgery.

corpſe

corpſe in his church-yard. It is no part of his parochial duty. It is a matter of mere indulgence, grace, and favour, which he may grant upon whatever terms he pleaſes *. It has been thought not quite ſo eaſy to determine, who may be buried in the church, or in vaults conſtructed under it.

LANFRANK, Archbiſhop of Canterbury, who rebuilt the cathedral of that ſee, about 1075, is thought to have been the firſt, who made vaults under chancels. Theſe were no doubt intended for burial places. Yet in the ſame century, and in the very year juſt mentioned, the Council of *Wincheſter* ordained, "that no corpſes ſhould be buried in "churches." But through the groſs ſuperſtition, which had long predominated, and which, as I have before had occaſion to obſerve, fancied that the ſoul derived great benefit from the body's being buried in the church; through the ambition of individuals among the laity, the rapacity and ſtratagem of the clergy, and the general neglect of ancient inſtitutions, this Canon, like ſimilar former Canons, was either little, or not long, regarded †.

Though

* That is, provided ſuch extra-parochial perſon, or his predeceſſors have not, with the concurrence of the miniſter and pariſhioners, obtained a faculty from the Judge of the Biſhop's Court, to have a burying place in ſuch church-yard for ever.

† The Popes, after this period, granted to all that would purchaſe it, a ſort of hereditary right to bury in churches, and the ſepulchres of their anceſtors, in conformity, as was pretended, to the example of the ancient patriarchs. From the time of their decretals BINGHAM rightly dates the ruin of the ancient laws; for

Though burying in churches has at no time been a general practice in England, yet for the laſt 800 years,

for they took away whatever little diſcretionary power remained inveſted with the Biſhops; and lodged the right and poſſeſſion of burial places, even within the walls of churches, in the hands of private individuals. This abuſe of burying in churches, the Reformation has hitherto been unable to eradicate, though ſince that era, the innovation has been repeatedly complained of both by Proteſtants and Papiſts. "It is much to be wiſhed," ſays RIVET, "that burying in churches, brought in by avarice and "ſuperſtition, was, together with other remains of ſuperſti-"tion, aboliſhed; and the ancient cuſtom of having public bu-"rial places in the free and open fields revived." He expatiates upon "the danger of infection from the ſtench of dead bodies in-"terred in churches, a practice which to him, and many others, "always ſeemed horrible." (In Gen. xlvii.) GROTIUS has remarked, that "the ancient mode of interment without the gates "of cities is to be preferred on account of the public health, "which may be greatly injured by the *effluvia* ariſing from "graves. This circumſtance," continues GROTIUS, "makes "it the more wonderful, that the Chriſtians ſhould have ſo com-"monly agreed to hold religious aſſemblies in places where dead "bodies were depoſited: And he doubts, whether it was wiſe "in the reformed to retain the practice, though it were origi-"nally introduced in honour of the martyrs." (In Luc. vii. 12.) Among the Romaniſts, DURANT, an advocate of eminence, and Preſident of the firſt Parliament of *Thouloufe*, commends the ancient uſage, praiſes the zeal diſplayed by CHARLEMAGNE in reſtoring it, and regrets "that now, againſt the laws and inſtitutions of the "ancient Chriſtians, the ordinary laity are admitted to be bu-"ried in the church." Cautumque ne in eccleſiis humana cadavera tumulo mandarentur. Ea enim erat veterum patrum *religio*, ne inter eccleſiam defunctorum corpora ſepelirentur. Hæc *pia* majorum inſtitutio, *a Carolo Magno* renovata et inſtaurata fuit.

Conſtan-

years, it has not been uncommon. WHEATLY aſſerts, that "now, according to the general cuſ- "tom, every one is at liberty to be buried either in "the church-yard, or church, as he pleaſes." But Wheatly ſhould have known, that no perſon whatever, is at liberty to be buried in the church, without the permiſſion of the parſon, or lawful miniſter. He is the ſole judge of the propriety of refuſing, or admitting any corpſe to be buried in his pariſh church, being in this inſtance not ſubject to controul, even by the court of the ordinary himſelf.

To this general principle there is an exception, or two. Where a faculty, or a licence, from the judge of the Ordinary's Court, has, with the conſent of the parties intereſted, been obtained, appropriating to any perſon and his heirs a vault, or a place of burial in a church for ever, then interment of ſuch perſon, his family and heirs, may be demanded upon the payment of the accuſtomed dues*. Impropriators likewiſe have, in ſome pariſh churches,

Conſtantinopol. Reges, et Imperatores magni pendebant corpora eorum non propè Apoſtolos, ſed extra eorum veſtibula ſepeliri. At hodie recepta conſuetudine, præter majorum leges et inſtituta Chriſtiani, nedum Imperatores, et Sacerdotes, quibus poſtea id indulſum fuit, ſed etiam laici paſſim intra eccleſiam ſepeliuntur, alii complures. De Rit. Lib. i. Cap. xxiii. Sect. 5, 6, 7.

* The ſame equally holds good where a faculty has been obtained for making a family vault or tomb in a church-yard. But without ſuch faculty, the agreement of the miniſter and pariſhioners to permit the erection is a mere nullity, and conveys no

churches, the ſole and excluſive right of burying in the chancel, or vaults formed under the chancel. In neither of theſe caſes can the deceaſed be denied interment in his family vault, by any miniſter, even though he might have lived and died in another pariſh.

OF THE TWO INTRODUCTORY RUBRICS.

THE firſt Rubric cautions the miniſter, and the friends of the perſon deceaſed, that the office enſuing, is not to be uſed for any "that die unbap-"tized, or excommunicate, or have laid violent "hands upon themſelves*." Though this Rubric was not drawn up till 1661, and none of the regu-

no right to interment. Neither can any erection, beyond an upright head and foot-ſtone, or at the utmoſt a flat-ſtone, be *lawfully* made in any church-yard, without the conſent of the Ordinary, or the Judge of his Court.

* Beſides theſe three caſes, there were ſeveral others, in which Chriſtian burial was denied. Particularly 1. To heretics, againſt whom it is ſpecially pronounced; Si in hoc peccato deceſſerint, inter Chriſtianos non accipiunt ſepulturam. Of which we have a remarkable inſtance a little before the Reformation, in the caſe of *Tracy*, who was accuſed in Convocation of having expreſſed heretical tenets in his will. Being found guilty, a commiſſion was iſſued to dig up the body, which was accordingly executed.

2. Perſons not receiving the Holy Sacrament, at leaſt at Eaſter. This was eſtabliſhed in the fourth *Lateran* Council, A. D. 1215, and became a law in our Engliſh Church.

3. Perſons killed in duels, tilts, or tournaments are, by ſeveral ancient Canons, denied the benefit of Chriſtian burial. *Gibſon's Cod.* But at preſent the prohibition extends only to the three caſes ſpecified in the Rubric.

lations,

lations, which it enjoins, excepting only what relates to perſons excommunicate, was before that time ſpecified in any of our articles, or eccleſiaſtical conſtitutions; yet it muſt not be conſidered as a new law, but merely as explanatory of the ancient Canon law, and of the previous uſage in England.

The firſt Council of *Braga* in 563, ordained, that for catechumens, who died in voluntary neglect of baptiſm, the burial office ſhould not be performed. Private prayers might be offered for them, but the public offices of the Church might not be uſed. The privilege of being admitted to Chriſtian burial, it has always been held, can be extended only to thoſe, who have died in the communion of the Church; and muſt of courſe be refuſed to ſuch infants, as have not been admitted into the Church by baptiſm. This is not meant as a puniſhment to the child, who cannot have committed any crime; but it may induce ſome parents, who think the refuſal a puniſhment, and on whom ſuperior and more ſpiritual conſiderations might have leſs influence, to be careful to bring their children to be baptized in due time.

Concering the future ſtate of children dying unbaptized, the Church of England determines nothing. In the ancient Church, when a catechumen died without baptiſm, not out of any contempt for the ordinance, but through ſome unavoidable or unforeſeen circumſtance, he was after death treated as a perſon in communion *. In our Church the bu-

* Bingham, B. x. Ch. ii. 20, 21.

rial

rial office may be uſed for none who die unbaptized.

Some of our divines have diſputed, whether this office may be uſed for ſuch perſons, as have been baptized by Diſſenters from the eſtabliſhed Church; for inſtance, by a Preſbyterian miniſter, who it has been contended has not a regular, that is, an epiſcopal commiſſion to baptize. WHEATLY thinks, that for determining the queſtion, there "is no "occaſion to enter into the merits of that cauſe, "(that is, the validity, or invalidity, of Diſſenters "baptiſm) for whether ſuch baptiſms be valid or "not, he does not apprehend, that it lies upon us "to take notice of any baptiſms, except they are "to be proved by the regiſters of the church. Un-"leſs therefore we ourſelves betray our own rights "by regiſtering ſpurious among the genuine bap-"tiſms, perſons baptized among the Diſſenters can "have no juſt claim to the uſe of this office. For "the Rubric expreſsly declares, that it is not to be "uſed for any that die unbaptized; but all perſons "are ſuppoſed to die unbaptized, but thoſe whoſe "names the regiſters own; and therefore the regiſ-"ters not owning diſſenting baptiſms, thoſe that "die with ſuch baptiſms, muſt be ſuppoſed to die "unbaptized."

WHEATLY's concluſion is certainly erroneous *, and his reaſoning is calculated only to miſlead ig-

* The baptiſms of Engliſh Roman Catholics are not found in our regiſters, yet no one, I preſume, will maintain their baptiſms to be invalid.

norance,

norance, and provoke diſſenſion. I agree with him, that the queſtion may be ſettled in a more ſummary way, than by entering into an examination of the judgment of the Church of England, concerning the validity of baptiſm, adminiſtered by Diſſenters: and I ſimply appeal to the deciſions of our Eccleſiaſtical Courts, ſince the days of ELIZABETH. Are not the proſecutions, excommunications, pains, and penalties, to which the Preſbyterians were ſubjected, ſo many demonſtrations, that our Church holds them to be Chriſtians, and admits of courſe the validity of their baptiſm? To excommunicate him, who has no right to Church Communion, would be an abſurdity, and he has no right to Communion, who is not legally baptized. It is no uncommon thing for our Biſhops to ordain diſſenting miniſters, who were baptized by Diſſenters; for ſince the year 1661, no one could hold any benefice, or be a lawful miniſter in England, who was not ordained according to our form. But who ever heard of a Biſhop's baptizing any of theſe miniſters, or of a man's being made a prieſt, who had not been baptized?

This office is not to be uſed for any perſon "dying excommunicated, majori excommunica-"tione, for ſome grievous and notorious crime, "and no man able to teſtify of his repentance." Thus in the ancient Church, the uſual ſolemnities of burial were denied to thoſe, who continued obſtinate and impenitent, in manifeſt contempt of the diſcipline and cenſures of the Church. But

where the party expreſſed a diſpoſition to ſubmit to the preſcribed penance, and a wiſh to be re-admitted to communion, the deſire was accepted, and after death the party was admitted to the privileges of a communicant*. In an ancient regiſter of the Biſhops of Wincheſter is an order, that the corpſe of no perſon, dying excommunicate, ſhall be buried till the Biſhop have ſufficient evidence of his repentance. Hence it appears, that the evidence of the repentance of the party excommunicate muſt be given before the Judge of the Biſhop's Court, who pronounced the ſentence of excommunication. Both before and ſince the Reformation, commiſſions have been granted to bury perſons who died excommunicate†. Orders have likewiſe been iſſued to dig up and remove the body of a perſon excommunicate, who had been buried in the church-yard‡.

The third claſs of perſons, to whom Chriſtian burial is denied, are "thoſe who have laid violent "hands upon themſelves:" that is, thoſe who have voluntarily procured death unto themſelves, not being idiots, lunatics, or otherwiſe of inſane

* BINGHAM, B. xix. Ch. ii. n. 11. and B. xxiii. Ch. iv. n. 23.

† GIBSON's Codex, 540.

‡ This was conformable to the law: Si contingat interdum, quod excommunicatorum corpora, vel per violentiam aliquorum, vel alio caſu, in cœmeterio tumulentur, ſi ab aliorum corporibus diſcerni poterunt, exhumari debent, et procul ab eccleſiaſticâ ſepulturâ jactari.

mind, and have conſequently been plainly guilty of the horrid crime of ſelf-murder. Among the Jews, they who laid violent hands upon themſelves, were forbidden to be buried. And among the Greeks, the ſuicide forfeited his right to decent burial, and was depoſited in the ground without the accuſtomed ſolemnities. Such were looked upon as enemies to their country, whoſe ſervice they had deſerted *. The Roman law, to prevent the repetition of a crime, which was at one time too frequent among them, ordered the bodies of ſuicides to lie without interment, expoſed to public view. It was probably for a ſimilar reaſon, that the firſt Council of *Braga* in 563, enacted, that neither the bodies of thoſe, who laid violent hands upon themſelves, nor of thoſe, who were executed for public crimes, ſhould be carried to the grave with pſalmody, and the uſual funeral ſolemnities.

The *Penitentiary* of EGBERT of York, compoſed about 750, adds to the words of the Canon this clauſe, "If they do it by the inſtigation of the "devil." A ſtill further limitation is made in the Canons, publiſhed in the reign of EDGAR, about 960, which is, "If they do it voluntarily, by the "inſtigation of the devil." The decretal of GRATIAN likewiſe, which adopts the Canon of *Braga*, inſerts the word *voluntarily*, and the note is to this effect. *The caſe is different, if the act be committed*

* POTTER.

through

through lunacy, or madneſs: Then it ſhould not be imputed to the deceaſed for a crime *.

The Rubric before us, which was drawn up only at the laſt Review of the Liturgy, ſhould not, I conceive, be interpreted more rigorouſly, than the preceding Conſtitutions, upon which it is founded. It could not be the intention either of the Convocation, or of the Parliament, to rank idiots and lunatics with thoſe, who "for grievous and notorious "crimes had been denounced excommunicate." This were to convert the greateſt poſſible misfortune, to which a rational being is expoſed, into the moſt groſs criminal guilt; and to inflict an ignominious puniſhment upon him, who was incapable of committing any offence.

It is the office of the Coroner†, and of the jury, over whom he preſides, to pronounce after due enquiry, whether the perſon, "who has laid violent "hands upon himſelf," was, or was not, in his ſenſes. The act of ſuicide is no evidence of inſanity; and if a lunatic, in a lucid interval, kills himſelf, he is regarded by the law as *felo de ſe.* Though we may have reaſon to believe, that out of

* Secus, ſi per furorem; tunc non imputaretur.

† The Coroner's is a very ancient office at the common law. He is called Coroner (coronator) becauſe he hath principally to do with pleas of the Crown, or ſuch wherein the King is more immediately concerned. The Lord Chief Juſtice of the King's Bench is the principal Coroner in the kingdom, and may exerciſe the juriſdiction of a Coroner in any part of it. Blackſtone, B. i. Ch. ix.

compaſſion to the reputation of the deceaſed, and the circumſtances of his family *, the coroner's juries may ſometimes decide favourably upon evidence, which does not amount to clear proof; yet, after the coroner's warrant, certifying the miniſter, that the body may lawfully be buried, is delivered, he is not at liberty either "to refuſe, or to delay to "bury it." The verdict of the jury may indeed be *traverſed*, but the clergyman of the pariſh, in which the perſon died, is ſo far compellible to bury the corpſe, that the law would ſeverely puniſh his refuſal.

WHEATLY is of a different opinion; and his authority may miſlead thoſe, who are diſpoſed to act upon it. He arraigns, in terms ſufficiently harſh, what he is pleaſed to call, "the ſcandalous "practice of coroners and their inqueſts, notwith-"ſtanding the ſtrictneſs of their oath. The co-"roner," he ſays, "ſummons whom he pleaſes, "delivers what charge he pleaſes, and it is eaſy "enough for him to influence the judgment of the "jury. If a man is found *felo de ſe*, all he was "poſſeſſed of devolves to the King; and no fee

* When a man has withdrawn himſelf from the reach of human laws, they can act only on what he has left behind, his reputation and fortune: on the former, by an ignominious burial in the highway, with a ſtake driven through his body; on the latter, by the forfeiture of all his goods and chattels to the King; in hopes that his care either for his own reputation, or the welfare of his family, would be ſome motive to reſtrain him from ſo deſperate and wicked an act. Id.

"out

" out of this," continues Mr. WHEATLY, " being " allowed to the coroner, it is no wonder, that the " verdict is generally for the heirs, from whom a " gratuity is ſeldom wanting." Mr. WHEATLY cannot apprehend, that a coroner is to preſcribe to the miniſter, when Chriſtian burial is to be uſed. " Little heed," he ſays, " is to be given to a co- " roner's warrant; and there is no reaſon becauſe " the *coroner proſtitutes his oath*, that the *clergy* " ſhould be ſo complaiſant as to *proſtitute their* " *office.*"

Mr. WHEATLY ſhould have recollected, that the coroner with his inqueſt, and not the miniſter, is to judge whether the party deceaſed was out of his ſenſes. The miniſter here has no authority whatever. He cannot be impannelled on a jury, and he has no right to be preſent at the inſpection of the body. He can neither ſummon witneſſes, nor examine them. He is neither entitled, nor able to form any judgment at all. Whatever private opinion he may entertain, that muſt be founded either on hearſay, or conjecture, and it is not juſtifiable to act upon ſuch an opinion, in contradiction to the public deciſion of a jury, after hearing the depoſition of witneſſes delivered upon oath*. The miniſter's ſole buſineſs is to inter the corpſe, and for ſo doing the coroner's certificate is his warrant†.

OF

* See Burn's Eccleſiaſtical Law. Article Burial.

† The following is, I believe, the common form of the certificate:

OF THE SECOND RUBRIC.

"THE prieſt and clerks meeting the corpſe at the "entrance of the church-yard, and going before it, "either into the church, or towards the grave, "ſhall ſay, or ſing, *I am, &c.*"

The miniſter is to meet the corpſe at the entrance of the church-yard. He is not required to attend at the houſe of the deceaſed, and to accompany the proceſſion to the church. The injunctions of Edward VI. given both to the clergy and laity in 1547, about two years before the appearance of our firſt Book of Common Prayer; ordained, that "Forasmuch as prieſts be public miniſters of the "Church, and upon the holidays * ought to apply "themſelves to the common adminiſtration of the "whole pariſh, they ſhall not be bound to go to "women lying in childbed, except in time of dan-"gerous ſickneſs, and not to fetch any corpſe be-

"To the Miniſter and of the
"in the County of Middleſex, and to all
"others whom theſe may concern:
"Middleſex, (to wit).—Whereas I, with my inqueſt, the
"day and the year here under written, have taken a view of the
"body of , who now lies dead in your
"pariſh, and have proceeded therein according to law: Theſe are
"therefore to certify, that you may lawfully permit the body of the
"ſaid to be buried; and for ſo doing this
"ſhall be your warrant.—Given under my hand and ſeal, the
" day of one thouſand eight hundred ."

* That is on Sundays and other holidays.

"fore

" fore it be brought to the church-yard. And if " the woman be ſick, or the corpſe brought to the " church-yard, the miniſter ſhall do his duty ac- " cordingly, in viſiting the woman, and burying " the dead perſon *." The ſixty-eighth Canon requires, not only that " the corpſe be brought to " the church, or church-yard," but likewiſe, that " convenient warning thereof, be given to the " miniſter before." If ſuch notice be not given, he is not liable to any penalty for delaying the interment.

After meeting the corpſe, the prieſt is " to go be- " fore it, either into the church, or to the grave." Theſe words certainly authorize the clergyman to go towards the grave, while he repeats the ſentences, and then to perform that part of the office, which is appointed to be ſaid, " when they come to the " grave." But the queſtion is, Whether this Rubric leaves the miniſter at liberty to refuſe going into the church at all? It is the opinion of ſome, that the miniſter is inveſted with a diſcretionary power of omitting, whenever he pleaſes, thoſe parts of the office, which are to be read in the church. To this opinion I cannot ſubſcribe. A conciſe review of the office, as it originally ſtood, and of the alterations, which it has ſince undergone, may perhaps enable us to aſcertain the meaning of this part of the Rubric.

The firſt Rubric of the firſt Book, like the Rubric before us, permits the prieſt to go either " into the

* Sparrow's Collection.

" church, or towards the grave." The ſecond Rubric ſeems to intimate, that the cuſtom then was, to go firſt to the grave and inter the corpſe, and afterward to go into the church. " When they " are come at the grave, the prieſt ſhall ſay, *Man* " *that is born of, &c.*" Here follow the devotions to be uſed at the grave, which ſo far as they differ from our preſent form are copied in the note *. The Rubric, placed immediately after that part of the office, which was ſaid at the grave, directs, that " theſe Pſalms, with other ſuffrages " following, be ſaid *in the church either before, or* " *after the burial of the corpſe.*" This part of the office, which I likewiſe ſubjoin in the note *, was followed by the celebration of the Holy Communion *. At the Review of the Book in 1552, the office

* I have altered my deſign, and I now give, in one note, a ſuccinct view of the whole office, and more eſpecially of thoſe parts of it, which differ from our preſent order. The abſtract is taken from GRAFTON's Edition, May, 1549.

THE ORDRE FOR THE BURIALL OF THE DEAD.

The Prieſte meting the corps at the church ſtyle, ſhall ſay: Or els the Prieſtes and Clearkes ſhall ſing, and ſo goe either into the church, or towardes the grave.

I am the reſurreccion, &c.

When they come at the grave, whyles the corps is made ready to be layed into the earth, the Prieſte ſhall ſay, or els the Prieſte and Clearks ſhall ſyng.

Manne that is, &c.

Then the Prieſt caſting yearth upon the corps, ſhall ſay.

I commende

office was materially altered, and from that period to 1662, no part of it whatever was ſaid in the church.

I commende thy ſoule to God the Father Almyghtie, and thy bodye to the grounde, earth to, &c.

Then ſhall be ſayde or ſong.

I heard, &c. Even ſo ſayeth the Spirit, *that* they, &c.—(according to the old tranſlation).

LET US PRAY.

We commend into thy handes of mercy (moſt mercifull Father) the ſoule of thys oure brother departed. And hys body we commit to the earth, beſechyng thyne infinite goodneſſe, to geue us grace to lyue in thy feare and loue, and to dye in thy favour: that, when the judgemente ſhall come whiche thou haſte committed to thy welbeloued Sonne, bothe thys oure brother, and we may be found acceptable in thy ſight, and receyve that bleſſyng, whiche thy welbeloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying: Come ye bleſſed children of my Father; receyue the kyngdome prepared for you before the begynnyng of the worlde. Graunte thys, mercifull Father, for the honour of Jeſu Chriſte our onelye Saviour, Mediator, and Aduocate, Amen.

THIS PRAYER SHALL ALSO BE ADDED.

Almyghtie God, we geue thee heartie thankes for this thy ſeruaunt, whome thou haſt deliuered from the miſeries of this wretched worlde, from the bodye of death and all temptation. And as we truſt, has brought hys ſoule, whiche he commytted into thy holy handes, into ſure conſolation and reſte: Graunt, we beſeche thee, that at the daye of judgemente, hys ſoule and all the ſoules of thy electe, departed out of thys lyfe, may with us and we with them, fully receyue thy promyſſes, and bee made perfect altogether, thorowe the glorious reſurrection of thy Sonne Jeſus Chriſte our Lord.

Theſe pſalmes, with other ſuffrages folowing, are to be ſayde in the churche, eyther before or after the buriall of the corps.

Viz. Pſalms cxvi. cxxxix. cxlvi. with *Gloria Patri* after each.)

Then

church. This office differed from the preſent, in only theſe two particulars, there were no Pſalms, and

Then ſhall folowe this Leſſon, taken out of the xv *Chapter to the Corinthians, the firſt Epiſtle.*

Chriſte is ryſen, &c.—(to the end of the Chapter).

The Leſſon ended, then ſhall the Prieſt ſaye.

Lorde have, &c. Chriſte have, &c. Lord have, &c.

Oure Father, which art in heauen, &c. *to* leade us not into temptation.

Aunſwere. But deliver us from euyll. Amen.

Prieſt. Entre not (O Lorde) into judgement with thy ſeruaunt.

Aunſwere. For in thy ſight no lyuing creature ſhall be iuſtyfied.

Prieſt. From the gates of hell

Aunſwere. Delyuer theyr ſoules, O Lorde.

Prieſt. I beleue to ſee the goodnes of the Lorde.

Aunſwere. In the lande of the liuying.

Prieſt. O Lorde graciouſly heare my prayer.

Aunſwere. And let my crye come unto thee.

LET US PRAYE.

O Lorde, with whome do liue the ſpirites of them that be dead: and in whome the ſoules of them that be elected, after they be delyuered from the burden of the fleſhe, be in ioye and felicitie: Graunte unto this thy ſeruaunt, that the ſinnes whiche he committed in thys world be not imputed unto hym, but that he, eſcapying the gates of hell and paynes of eternal darkenes, may euer dwell in the region of light, with Abraham, Iſaac, and Jacob, in the place where is no wepyng ſorowe, nor heauynes: and when that dreadfull day of the generall reſurreccion ſhall come, make hym to ryſe alſo with the iuſt and ryghteous, and receiue this bodye againe to glory, then made pure and incorruptible: ſet him on the ryght hande of thy Sonne Jeſus Chriſte, among thy holy and elect, that then he maye heare with them theſe moſte ſwete and comfortable wordes: come to me ye bleſſed of my Father, poſſeſſe the kyngdome whyche hath bene prepared for you from the be-

gynning

and the Leſſon ſtood after the paſſage from the Revelation, and before the leſſer Litany, or the Kyrie eleiſon *. The Preſbyterian Commiſſioners at the Savoy conference, deſired " that the miniſters " might be left to uſe their own diſcretion, and to " perform the *whole ſervice in the church*, if they " think fit, for the preventing of thoſe inconveni- " encies, which many times both miniſter and " people are expoſed unto, by ſtanding in the open " air." To this the Epiſcopalians anſwered: " It

gynning of the worlde: Graunte this we beſeche thee, O mercyfull Father, through Jeſus Chriſte, our Mediatour and Redemer. Amen.

THE CELEBRACION OF THE HOLY COMMUNION WHEN THERE IS A BURIAL OF THE DEAD.

Lyke as the heart deſyreth the water brookes, &c. (Pſ. xlii.) with Gloria Patri.

THE COLLECT.

O mercifull God, &c.—at the general reſurreccion in the laſte daie, both we and this oure brother departed, receyuing agayne our bodies, and riſinge againe in thy moſte gracious fauoure: maye, with all thine elect ſainetes, obteine eternal joye; Graunt this, O Lord God, by the meanes of our Aduocate Jeſus Chriſte; whiche with thee and the Holy Ghoſte, liueth and reigneth one God for euer. Amen.

The Epiſtle 1 Theſſ. iv. " *I would not brethren that ye ſhould* " *be ignorante,*" &c.—(to the end). " comfort yourſelves with " theſe words."

The Goſpel. John vi. " Jeſus ſaid to his diſciples and to the " Jews: *All that the Father giveth me,*" &c. to " *raiſe him up at* " *the laſt day.*"

* There is a third difference, but it is merely verbal. For " the ſouls of them that be elected," was put, in 1661, " the ſouls " of the faithful."

" is

" is not fit ſo much ſhould be left to the diſcretion " of every miniſter, and the deſire that all may be " ſaid in the church, being not pretended to be for " the ſake of *tender conſciences*, but of *tender heads*, " may be helped by a *night-cap*, better than a *Ru-* " *bric**." The Convocation however, ſo far complied

* The reply of the Preſbyterians to this anſwer was, " You " intend to have a very indiſcreet miniſtry indeed, if ſuch a " thing may not be left to their diſcretion. The contrivance of " a cap inſtead of a Rubric, ſhews that you are all unacquainted " with the ſubject of which you ſpeak: And if you ſpeak for " *want of experience in caſe of ſouls*, as you now do *in the caſe* " *of men's bodies*, we could wiſh you ſome of our experience of " one ſort (by more converſe with all members of the flock) " though not of the other. But we would here put theſe three or " four queſtions to you.

" Firſtly, Whether ſuch of ourſelves as cannot ſtand ſtill in " the cold winter, at the grave, half ſo long as the office of Burial " requireth, without the certain hazard of our lives (though " while we are in motion we can ſtay out longer), are bound to " believe your Lordſhips, that a *cap* will cure this better than a " *Rubric*, though we have proved the contrary to our coſt; and " know it as well as we know that cold is cold. Do you think " that no place but which a cap covers, is capable of letting in the " exceſſively refrigerating air?

" Secondly, Whether a man that hath the moſt rational proba- " bility, if not a moral certainty, that it would be his death or " dangerous ſickneſs (though he wore *twenty caps*), is bound to obey " you in this caſe?

" Thirdly, Whether uſually the moſt ſtudious and laborious " miniſters be not the moſt invaletudinary and infirm?

" Fourthly, Whether the health of ſuch ſhould be made a jeſt " of by the more healthful, and be made ſo light of, as to be caſt " away,

plied with the deſire of the Preſbyterians, as to order the Leſſon to be read in the church, as well as the Pſalms, which were then replaced in the office.

This comparative view may help to remove the ambiguity, which has been complained of in the Rubrics. It muſt be admitted, I think, that the clergyman is required to perform the entire office, ſince there is not the leaſt intimation in the book, that any part of it may be diſpenſed with. To omit the Pſalms and the Leſſon, is to omit more than one half of the whole, which it is not pretended that a miniſter may do in any other inſtance. Hence I conclude, that the miniſter may go firſt to the grave, and then to the church, or *vice verſa*, as his diſcretion may direct; but he muſt perform the ſervice to be uſed at the grave, and that to be ſaid in the church, at the places where they are reſpectively appointed to be performed: That is, the Pſalm and Leſſon may be ſaid, "either before, or after the bu-"rial of the corpſe," as it is expreſsly ſtated in Edward's firſt Book.

To thoſe that ſtill think the Pſalm and Leſſon may be omitted, I have further to obſerve, that to omit the ſervice at the grave, is as reaſonable in

"away, rather than a ceremony be ſometimes left to their diſ-"cretion? And whether it be a ſign of the right and ingenuine "ſpirit of religion, to ſubject to ſuch a ceremony both the life of "godlineſs, and the lives of miniſters, and the peoples' ſouls? "Much of this concerneth the people as well as the miniſters." *Account of Proceedings of Commiſſioners of both Perſwaſions appointed for the Review of the Book of Common Prayer, &c.*

itſelf,

itſelf, and exactly as agreeable to the regulations of our Church. Whatever argument can be brought to prove, that the miniſter may refuſe to read the ſervice appointed to be uſed in the Church, will equally prove, that he may refuſe to perform, what he is directed to perform, at the grave.

Again, though it is not expreſsly ſtated in the Rubric, yet it is underſtood by the Church, and ought to be explained to the people, that "the "Prayers and Exhortations in the Burial Office, "are not for the benefit of the dead, but for the "inſtruction and comfort of the living." Whether the Pſalm and Leſſon be read before, or after the interment; Whether the corpſe is, or is not taken into the church, are in their own nature matters of indifference; and ſo the Church has left them. Still the Pſalms and the Leſſon are ſo exceedingly proper for the occaſion, that I preſume few clergymen would be diſpoſed to omit them, even if they had, what in this inſtance they have not, a diſcretionary power.

When the Rubrics were formed, there was a reaſon for the miniſter's going to the grave in the firſt place, which does not at preſent exiſt. It was then in ſome places not uncommon to bury the poorer people without a coffin, the body being wrapped in ſome thick coarſe cloathing *. On ſuch occaſions

* In ſome parts of Eſſex I have ſeen poor perſons buried in this way without any coffin, and the practice, I have been informed, is not unfrequent.

there

there might be an obvious reaſon for not admitting the corpſe to be brought into the church. And even at preſent, where the deceaſed may have died of the ſmall pox, or any other infectious diſeaſe, or when the body is putrid, or otherwiſe offenſive, the miniſter for the ſake of the health of the company attending the funeral, as well as on account of the congregation, who may aſſemble the ſame, or the following day, would not, I conceive, exerciſe his diſcretion improperly, if he ſhould go firſt to the grave, and then into the church.

OF THE SENTENCES.

DIONYSIUS AREOPAGITA, now among Proteſtants at leaſt more generally diſtinguiſhed by the name of PSEUDO-DIONYSIUS *, notwithſtanding all

* It is clear, that the Athenian *Dionyſius*, mentioned in the Acts of the Apoſtles, was not the writer of the works, that were once commonly attributed to him. The author of the *Areopagitics* was, in all likelihood, either APOLLINARIUS the younger, Biſhop of *Laodicea*, in 370, and the author of the *Apollinarian* hereſy; or rather of his father, a celebrated grammarian, born at Alexandria, educated in the Platonic School there, and afterwards a prieſt of Laodicea. CAVE favours the latter opinion, for which he aſſigns reaſons that ſeem probable enough, but are too long to be recited here. See his *Hiſt. Lit.*

The elder APOLLINARIUS was a voluminous and eccentric writer, and the inventor of religious dramas. When the apoſtate JULIAN, under the pretence of moderation, hoped to ſubvert Chriſtianity by undermining it, by debarring Chriſtians from the privileges of citizens, and particularly by excluding their children from

all the viſionary chimeras that he has framed, and the myſtical labyrinths, into which he inceſſantly conducts his reader, is an author, to whom the moderns are very conſiderably indebted for much of the knowledge that they poſſeſs, concerning the religious rites and ceremonies of Chriſtians in the fourth century. Not far from the beginning of the ſeventh chapter of the Eccleſiaſtical Hierarchy, where he treats of the Burial of the Dead, after noticing ſome preliminary forms, which varied ac-

from the ſchools, in which philoſophy and the liberal arts were taught, APOLLINARIUS, to counteract this latter ſtratagem, and to encourage the ſtudy of Greek literature, compoſed in verſe various books on ſacred ſubjects, in imitation of the beſt models of antiquity. The Books of Moſes he tranſlated into heroics, and in the ſame meaſure he compoſed, in imitation of HOMER, a poem conſiſting of twenty-four books, and containing the hiſtory of the Iſraelites to the reign of Saul. Upon many particular hiſtories and paſſages in the Old and New Teſtament he wrote comedies, tragedies, and odes, in reſemblance of thoſe of MENANDER, EURIPIDES, and PINDAR. And that the Chriſtians might not be ignorant of any ſpecies of Greek compoſition, he (or his ſon) formed the Goſpels and Acts of the Apoſtles into dialogues, in the manner of PLATO. His compoſitions are all loſt (if the *Areopagitics* were not his) except the tragedy of *Chriſtus patiens*, though, if SOCRATES may be credited, they were equal in number and excellence to the celebrated productions of the more ancient Greeks. Both the father and the ſon had an immoderate attachment to the Platonic ſyſtem, and were both at the ſame time degraded for aſſociating with Sophiſts, and frequenting aſſemblies, where profane poems were recited. Still the author of the *Areopagitics*, whoever the impoſtor was, when he ſpeaks of matters of fact, which came under his own cognizance, can ſeldom be juſtly charged with *playing the Greek*.

cording

cording to the quality of the deceaſed, he informs us, that "at the funerals of both the clergy and the "laity, it was the practice for the Biſhop to begin "the office with prayers and thankſgivings to God: "(with prayers, ſays his paraphraſt PACHYMERAS, "for pardon of *the negligences and ignorances* of "the deceaſed, and with thankſgiving for Chriſt's "having taken away the ſting of death.) The "miniſters then," continues DIONYSIUS, "read "the infallible promiſes of our own reſurrection, "which are contained in the divine oracles, and "ſing anthems ſelected from the Pſalms, and cor-"reſponding in ſubject to the paſſages that had "been read."

In the compoſition of our office for the Burial of the Dead, a method nearly ſimilar is purſued, though the diſpoſition of the parts is ſomewhat varied. The introductory part of the office begins with ſentences of Holy Scripture, which contain promiſes of the reſurrection. Theſe are followed by the recital of appropriate Pſalms. We then read from the Epiſtles of St. Paul a paſſage, which proves the truth, and ſhews the manner of the reſurrection; and we conclude, where the Chriſtians in the age of DIONYSIUS began, with prayer and thankſgiving. I now proceed to a more minute examination of our office.

The ſentences are calculated to teach us faith, hope, patience, and thankſgiving. Theſe graces and duties, which it is at all times proper to exer-

ciſe, are peculiarly becoming, when we are attending to the grave the remains of a departed friend.

The paſſage from John, "I am the reſurrection "and the life, ſaith the Lord, &c*." was originally addreſſed by Jeſus, as he was walking towards the grave of Lazarus, to Martha, the ſiſter of the deceaſed, with a view to comfort the diſconſolate mourner under the loſs of an only brother. It contains the moſt poſitive aſſurance of a reſurrection to eternal life, and is therefore perfectly appoſite to the occaſion on which it is here uſed. So early as the days of AUSTIN it formed a part of the Burial Service. In the ancient Weſtern Church this paſſage was read for the Goſpel at the burial of the dead †, and in the Greek offices it is at preſent frequently repeated.

The ſecond ſentence from Job ‡, "I know that "my Redeemer liveth," &c. was likewiſe anciently read, as a Leſſon in the Burial Service of the Weſtern Church §, and it affords us an illuſtrious example of the practical exerciſe of that

* This is one of the very few places where the Compilers of our Liturgy have prefixed to a paſſage from the Goſpel the name of the ſpeaker, when it is not found in the Goſpel. Hence ſome of the Goſpels for Sundays and Holidays begin too abruptly. The old Miſſals often introduce the paſſage with, *Jeſus ſaid*, or, *at that time*, and ſometimes ſubſtitute the proper name for the pronoun in the firſt ſentence.

† The miniſter had the choice of four Goſpels, of which this was one. See DURAND on the Office of the Dead, near the end.

‡ xix. 25, 26, 27. § DURAND. ibid.

faith

faith and hope, which the preceding declaration of our Lord is ſo well calculated to inſpire. The Tranſlators of the Septuagint, and of the Latin Vulgate, many of the Fathers*, and the more modern theologians in general, among whom we muſt rank the Tranſlators of our Bible and the Compilers of our Liturgy, underſtand this paſſage in nearly one and the ſame ſenſe. They ſeem to conſider it as a prophetic teſtification of the reſurrection of the body at the laſt day, with the ſame figure, features, and lineaments †, and of the conſequent recognition of friends in a future ſtate. In the older Engliſh tranſlation this obſcure paſſage was rendered, "I know that my Redeemer "liveth, and that I ſhall ariſe out of the earth in "the laſt day, and ſhall be covered again with my "ſkin, and ſhall ſee God in my fleſh: yea, I my-"ſelf ſhall behold him, not with other but with "theſe ſame eyes." And thus the words ſtood in this office till the laſt Review.

The third ſentence‡, "We brought nothing into "this world," &c. teaches us patience under our preſent affliction, and reſignation to the divine will.

* Chrysostom, Jerom, Gregory, and Austin, the laſt of whom ſtyles *Job, eximius prophetarum.*

† Et totus veniam: nec enim minor, aut alius, quam
Nunc ſum, reſtituar: Vultus, vigor, et color idem,
Qui modo vivit erit, nec me vel dente vel ungue
Fraudatum revomet patefacti foſſa ſepulchri.
Prudent. *Apoth.* near the end.

‡ 1 Tim. vi. 7.

" Naked came we into this world, and naked ſhall " we return." We brought with us neither wealth, honour, nor friends, and it is certain that we cannot carry them away. The reflection that death completely ſtrips a man of his wealth and honours ſhould teach us moderation in the purſuit of theſe objects *. Our friends were given us by God, who can raiſe up others, and their being taken away one after another is an awful admonition to us to prepare for our own approaching death, and to ſtand ready to relinquiſh every worldly poſſeſſion and enjoyment when that period ſhall arrive.

But merely to bear with patient reſignation the loſs of friends, is not the whole of the fruit, which our faith and truſt in God ought to produce. We ſhould " give thanks to God for every thing," even for that moſt afflictive diſpenſation of his Providence, the death of relations and friends, " for this is the " will of God in Chriſt Jeſus concerning us †." We ought with AMBROSE rather to rejoice that we had ſuch a father, or mother, ſuch a huſband, or wife, ſuch a ſon, daughter, or friend, than complain that we have loſt them; for the one was the free

* I cannot reſiſt the temptation into which I feel myſelf led of tranſcribing the following ſentence. " Riches, authority, and " praiſe loſe all their influence, when they are conſidered as " riches, that to-morrow ſhall be beſtowed upon another; autho- " rity, which ſhall this night expire for ever; and praiſe, which " however merited, and however ſincere, ſhall, after a few mo- " ments, be heard no more."—Rambler, No. 54.

† 1 Theſſ. v. 18.

gift

gift of God, the other the debt of nature *. His granting us ſuch a bleſſing was a gracious act of his bounty, his withdrawing it is but recalling his own. Ought we not therefore to praiſe him for his goodneſs, and for the comfort that we experienced whilſt we enjoyed the bleſſing he vouchſafed us?

OF THE PSALMS.

In the introduction to the elucidation of this office, it was obſerved, that the recitation of Pſalms and Hymns conſtituted, in the primitive Church, one principal part of the funeral ſolemnity. The two Pſalms preſcribed by our Church †, are at leaſt as proper for the occaſion, as any that are appointed in the beſt offices, whether ancient or modern. The former of theſe, the xxxixth, which was probably compoſed by David on the death of Abſalom, after Joab had reproached him for ſo publicly expreſſing his diſtreſs, is more peculiarly calculated to allay the exceſſive grief of relations and friends. The xcth is a funeral elegy, ſuppoſed to have been written by Moſes, upon the death of that vaſt multitude of murmuring Iſraelites, who were ſentenced "to leave their carcaſes to be waſted in the wilder-"neſs ‡." When we attend a funeral, no Pſalm can ſupply more ſublime meditations, or devotions

* Amb. in Obit. Satyri fratris.

† In the firſt Book of Edward VI. Pſalms cxvi. cxxxix. cxlvi. were read.

‡ Numbers xiv. 33.

better ſuited to the ſolemnity; and a funeral itſelf is perhaps the beſt comment both upon this and the preceding Pſalm.

Each of theſe Pſalms we are directed to conclude with the doxology, "Glory be to the Father, &c." in oppoſition to the practice of the Roman Church, by which this hymn is rejected, on the ground of its being thought too joyful *. But we follow the example of the earlier Chriſtians, who carried forth their dead with every poſſible demonſtration of joy, and by this euchariſtic concluſion of the Pſalms, we in common with the Greek and more ancient Latin † Church, expreſs our gratitude to God "for "delivering our brother out of the miſeries of this "ſinful world," together with our aſſurance of "the bleſſedneſs of thoſe that die in the Lord,"

THE LESSON.

THE compilers of this office, like the "ſcribe in-"ſtructed unto the kingdom of heaven, bring forth "out of their treaſure things new and old ‡:" that is, according to the expoſition of JEROM, they ſelect the moſt appropriate paſſages of the two covenants. After the two Pſalms, from the Old Teſtament, follows a Leſſon from the New.

* See DURAND, Office for the Dead.

† It was at a funeral that JEROM deſcribes the golden roof of a temple echoing *Alleluiah*. The Greek Euchologion directs *Alleluiah* to be repeated at the end of each verſe of the Pſalm, and *Gloria Patri* to be ſaid at the cloſe. P. 526 of GOAR.

‡ Matt. xiii. 52.

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The reſurrection of the dead, is "the foundation "of our faith, the pillar of our hope, and the key-"ſtone of the Chriſtian fabric:" And at the ſolemnization of a funeral, a diſcourſe on this ſubject is peculiarly proper; being at once calculated to alleviate our ſorrow for the loſs of the deceaſed, to diſplay our hope, to ſtrengthen our faith, and to encourage us, by perſevering in the practice of every virtue, to prepare for our own departure out of this world, and for the reſurrection to eternal life. Our Church has accordingly ſelected, from the writings of St. Paul, the moſt full and circumſtantial account of the reſurrection of the bodies of the dead, that the Scripture ſupplies. A part of this Leſſon was formerly read as an Epiſtle* in the Roman Church, and a different portion of it is appointed in the Manual of Sarum: but our compilers have with their uſual judgment, directed the whole paſſage to be read entire.

OF THE DEVOTIONS AT THE GRAVE.

WHEN the body is brought to the place of interment, and while preparation is making for depoſiting it in the earth, inſtead of ſprinkling the grave with holy water, perfuming it with incenſe, ſaying over it a benediction, and performing other idle ſuperſtitious ceremonies, preſcribed by the Roman

* The officiating miniſter had the choice of various epiſtles. This began with, *Behold I ſhew you a myſtery*, that is, at the fifty-firſt verſe.

Ritual and the Manual of Sarum, we are ſupplied with meditations on the ſhortneſs and uncertainty of human life; are inſtructed to acknowledge our dependance upon God, and to confeſs that by our ſins he is offended. We are further taught importunately to beſeech our moſt merciful Saviour to deliver us from the ſecond death, or death eternal, from which there is no reſurrection, and to ſupport us under the pains of temporal death. Theſe meditations, which are to be uſed during the time of the interment of the body, are ſo ſeaſonable, pious, and affecting, that their introduction here can need no apology, and they are ſo plain and intelligible to every one, that liſtens to them with ordinary attention, that they cannot require to be illuſtrated by a comment.

THE RUBRIC, AND FORM OF WORDS, THAT FOLLOW THE ACT OF INTERMENT.

WHEN the body was depoſited in the grave, it was uſual in many places for the prieſt to caſt upon it the earth, or at leaſt the firſt earth. The Rubric in the Greek office is, *Let the prieſt with a ſpade take up earth, and caſt it on the body, ſaying,* "the earth is "the Lord's, and all that therein is; the compaſs "of the world, and they that dwell therein *."

* Pſalm xxiv. In quoting from the Pſalms I commonly follow the old tranſlation, becauſe from being read in the daily ſervice, it is more familiar; but perhaps it would be more correct to cite the Bible tranſlation.

BERNARD

BERNARD tells us, that at his brother's funeral, "he pronounced with his own lips the uſual "prayers, and with his own hands, according to "cuſtom, caſt earth upon the body of his beloved "brother, which would itſelf ſhortly be converted "into earth." And in England, ſince the Reformation, the office of caſting earth upon the body was performed by the prieſt. The Rubric in our firſt Book of Common Prayer, was "Then the "prieſt caſting earth upon the corpſe*, ſhall "ſay, &c." The words of the Rubric were altered in the ſecond Book, and reduced to their preſent form. The earth is now generally caſt upon the body by the ſexton, or ſome other attendant.

The form of words appointed to be ſaid, "while "the earth is caſt upon the body," is peculiarly pertinent, and affecting. The introduction commemorates what has happened, "that God has "taken to himſelf the ſoul of our departed brother "or ſiſter." The form then deſcribes the preſent act of committing "the body to the ground†, "earth

* Cum ſacerdos cadaver *operit* terrâ, is the tranſlation of ALESSE, made for BUCER's uſe.

† The Compilers of the firſt Book retained here an expreſſion from the *Saliſbury Manual*, which not being warranted by ſcripture, and being thought by BUCER and others, liable to juſt exception, was rejected at the Review. (See Cenſura BUCERI, pp. 467,8, and 492). The original words were, "*I commend thy ſoul "to God, the Father Almighty, and thy body to the ground,*" &c. Whatever was the public doctrine concerning prayer for the dead, at the firſt compiling of the Book, within three years of that period,

" earth to earth, aſhes to aſhes, duſt to duſt," and concludes with a declaration of our firm and ſtedfaſt hope of the general reſurrection, when the vile and corruptible body, now depoſited in the earth, ſhall be conformed to the likeneſs of that glorious, and ſpiritual body, with which our Lord aſcended into heaven.

Againſt this admirable form of words pronounced at the interment, there is a ſtale objection, which though it has been repeatedly anſwered, our adverſaries ſtill continue to urge. They pretend, that our uſe of the words "in ſure and certain hope of " the reſurrection to eternal life," muſt imply our belief, that all that are buried according to this form, the wicked as well as the good, ſhall riſe again to happineſs and glory. We admit that the words *eternal life* are here to be underſtood in the better ſenſe, ſtill we maintain that the preceding concluſion will by no means follow. In theſe words there is not the moſt remote alluſion to the

period it ceaſed to be the public doctrine. The Church has, indeed, no where directly and openly condemned prayer for the dead, but ſhe has expunged every paſſage, which in the firſt Book of Offices appeared to ſanction the practice. Perhaps her ſilence aroſe from her great reſpect for thoſe ancient venerable Chriſtians, among whom the uſage was common. Still many have thought that the Church allows prayer for the dead. And with reſpect to private opinion on this ſubject, and to private devotion, every man, I apprehend, is left at perfect liberty to think and to pray as he pleaſes. But no Clergyman can be authorized to preach to the people a doctrine not plainly warranted by ſcripture, and evidently diſcountenanced by the national Church.

particular

particular lot of any individual, for we pretend not to decide upon the final ſtate of any man. The words are, not in ſure and certain hope of *his* or *her* reſurrection to eternal life; but of *the* reſurrection to eternal life. And they ſimply expreſs our firm belief of the general promiſe made by Chriſt, that there will be a glorious reſurrection. That the words have no ſpecial reference to the particular caſe of the deceaſed, but merely import the faith of the congregation then preſent, in the article of the reſurrection; and that their own bodies ſhall riſe again to eternal life, is further evident from the following part of the ſentence, where we do not ſay, that Chriſt ſhall change *his* or *her* vile body, but *our* vile body, "that it may be like unto his "glorious body, according to the mighty working, "whereby he is able to ſubdue all things to him-"ſelf."

That this is the ſenſe of the Church, as well as the only ſenſe that the words, without putting a forced and unnatural conſtruction upon them, will admit, is clear from the correſponding paſſage, ſubſtituted for this, in *the Burial of the Dead at Sea.* "We therefore commit his body to the deep, to be "turned into corruption, looking for *the reſurrec-"tion of the body* (when the ſea ſhall give up her "dead), *and the life of the world to come,* through "our Lord Jeſus Chriſt; who at his coming ſhall "change our vile body," &c. Now the words "in "ſure and certain hope of the reſurrection to "eternal life," and "looking for the reſurrection "of

" of the body and the life of the world to come," mean neither more nor leſs than a belief of " the " reſurrection of the body and the life everlaſting," as expreſſed in the Apoſtles' Creed.

SENTENCE FROM THE REVELATION*.

To the ſolemn form of interment is annexed a conſolatory ſentence, containing a ſpecial revelation made to St. John the Evangeliſt, and delivered by an immediate voice from Heaven. Though it might originally be intended for the conſolation of the primitive martyrs in time of perſecution, yet it applies to all that die in the faith and fear of God. " I heard a voice," &c. The purport of the ſentence is an aſſurance that all the virtuous and righteous, that have departed this life, are in a ſtate of happineſs, and reſt from their labours and ſorrows.

This paſſage has from ancient times formed a part of the Office for the Burial of the Dead, having been in ſome Churches read after the Leſſon, and in others appointed for the Epiſtle at the Communion. The place in which it ſtands in our office was not, I preſume, allotted to it by accident, or without reaſon. It follows the interment, and precedes the Prayers and Collects. In the form uſed at the interment we declared our ſure and certain hope of the reſurrection, and from the oracles

* Rev. xiv. 13.

of

of truth we now produce an indiſputable proof of the felicity of thoſe who die in the Lord. Whilſt the ſentence is calculated to allay the grief of the living, it affords an apology for our Proteſtant Church, which in the ſucceeding ſuffrages and Collects does not offer any prayer or interceſſion for the dead. Charity obliges us to hope, that the party deceaſed died in the Lord. In that caſe the word of God pronounces him bleſſed. It were therefore idle and ſuperſtitious for us to pray, that the dead may obtain what they already poſſeſs. Inſtead therefore of making interceſſion for them, which we have no authority from ſcripture to believe can be, in any degree, beneficial or efficacious, we turn our attention to ourſelves, and in

THE LESSER LITANY

PRAY, that the Father may deliver us from the miſeries of the world, that the Son may pardon our offences, and that the Holy Spirit may ſanctify our lives. And becauſe we need all manner of good things, and know not what to aſk for as we ought; to theſe ſupplications we ſubjoin

THE LORD'S PRAYER,

THE Petitions of which comprehend every bleſſing that we can require. In it we acknowledge, that though we have loſt a friend on earth, we have a greater, *our Father which is in heaven.* At this

diſpenſation we do not murmur, but *hallow his name*, and pray that *his kingdom of glory may come*, when we and all our friends ſhall meet again; and that whether he ordain death or life, *his will*, and not ours, *be done*. The reſt of the prayer depicts our miſerable condition in this life. We require *daily bread* to ſuſtain us, mercy to *forgive us*, and grace to *deliver us from evil* both temporal and eternal.

THE TWO CONCLUDING PRAYERS OR COLLECTS.

In the compoſition of ſuch parts of this Office as are not taken from Holy Scripture, the Compilers could receive little aſſiſtance from either the Romiſh, Gallican, or ancient Engliſh forms. Theſe abounded with prayers for ſouls departed, to whom they could be of no uſe, while they had no reſpect to the living, for whoſe benefit the Burial Office was principally intended.

The former prayer conſiſts of three parts. In the introduction, which is a paraphraſe of the words of our Saviour *, we profeſs our belief of the happy ſtate of the ſpirits of good men departed. We then give thanks to God for having delivered our deceaſed friend from the miſeries of this ſinful world, knowing that the longer he had continued here, the more ſins he would have committed, and the more calamities he would have endured. And, in the laſt place, we pray for the ſpeedy advent of

* Luke xx. 38.

Chriſt's

Chriſt's kingdom, that "we with all thoſe that are "departed* in the true faith of his holy name, may "have our perfect conſummation and bliſs, both "in body and ſoul, in his eternal and everlaſting "glory."

It has been objected to this prayer, that to give thanks for the death of a friend is unnatural. It would indeed be unnatural not to be affected by the death of a relation or friend: but while we feel, as men, the loſs that we have ſuſtained, we ſhould learn to bear it, as Chriſtians; and when we conſider from what our departed friend is delivered, and what he has gained, not to be thankful for this, is an act of unkindneſs to him, and of ingratitude to God. The petty cavils, that have been brought againſt this, and a ſimilar paſſage in the funeral office, diſplay, in the objectors, a lamentable ignorance of the ſpirit of our religion, and prove, I fear too plainly, that they are deſtitute of that faith and hope, which animated the primitive Chriſtians to carry forth the bodies of their deceaſed friends in triumph to the grave.

* From 1549 to 1661, the reading was, that "we with this our "brother and all other departed," &c. The words *with this our brother* were by ſome thought to countenance prayer for the dead; on which account it is ſaid, the ſentence was at the laſt Review thrown into its preſent form. But this was not a prayer for the ſoul of the deceaſed; it was merely a prayer for the happy reſurrection of ourſelves, and of our *brother*, and of all others departed in the true faith. It was, as it ſtill continues, a prayer for the ſpeedy coming of Chriſt's kingdom of glory, for which our Saviour himſelf taught us to pray.

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THE LAST PRAYER, ENTITLED THE COLLECT.

In Edward's firſt Book, this prayer, excepting ſome alterations ſince made in the introductory part, was the Collect uſed at the Communion, which was then celebrated at funerals. When the order of the office was changed, this prayer was placed here, and its ancient title was, improperly perhaps, retained, for the preceding prayer has an equal right to be diſtinguiſhed by the name of *Collect.*

The former prayer reſpects the whole company; this ſeems more particularly intended for the conſolation of the friends and relations of the deceaſed. In the introduction, borrowed from the words of our Saviour, we declare our certainty of the reſurrection of all true believers to eternal life, and aſſign a reaſon from St. Paul, why we ſhould not grieve immoderately, like infidels, who have no hope. This is followed by ſupplications for ourſelves; firſt, that we may be partakers of the firſt or ſpiritual reſurrection here, by "riſing from the "death of ſin unto the life of righteouſneſs;" ſecondly, that when we depart this life, we may reſt in Chriſt; and thirdly, that at our reſurrection at the laſt day, we may receive the bleſſing, which will then be pronounced to all that love and fear God. To evince the earneſtneſs of our deſire, we iterate our petitions, and beſeech "our merciful "Father, through Jeſus Chriſt our Redeemer," to

grant our requeſts. At the laſt Review was added to this office

THE BENEDICTION OF ST. PAUL,

In which we pray, that the merits of Chriſt, the love of the Father, and the aſſiſtance of the Holy Spirit, may protect us in our paſſage through this ſublunary world, and bring us to the haven where we would be.

END OF VOL. II.

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Digitized with financial assistance from the
Government of Maharashtra
on 02 January, 2016